ṢAṬTRIṀŚATTATTVA–SANDOHA

(*A Text of Trika Philosophy of Kashmir*)

With the commentary of Rājānaka Ānanda Kavi

BY

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Translated into English with explanatory notes & Introduction

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IN THE MEMORY

OF

MAHĀMAHOPĀDHYĀYA

PANDIT GOPINATH KAVIRAJ

(1887-1976)

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PREFACE

Of late the scholars from the West as well as from the East are showing interest in the Philosophy of the Trika System, popularly known as Kashmir Śaivism. The reason for this increasing interest might be due to the mysticism it preaches, its purely monotheistic metaphysics and deep spiritual content. This school has a vast literature mostly in Sanskrit, and hence the western students of Indian philosophy who are not conversant with this language find it difficult to understand it. Some important texts e.g., *Spanda Nirṇaya*, *Īśvarapratyabhijñā Vimarśinī*, *Pratyabhijñā Hṛdayam* etc. have been translated into English by Mahāmahopādhyaya Madhusudan Kaula, Dr. K.C. Pandey and Professor K.A.S. Iyer and Kurt F. Leidecker etc., and in Italian by Professor Gnoli, but still much remains to be done. Hence my attempt is to present this English translation of a small but important text of the system, *Ṣaṭtṛṁśattattva sandoha* with Sanskrit commentary by Rājānaka Ānanda Kavi along with explanatory notes and detailed introduction.

My reason for selecting this text for translation is that this work gives a short but lucid exposition of thirty-six *tattvas* admitted in the system, which forms the core of the metaphysical doctrine of this mystically inclined religious philosophy. I hope this work will serve as an introduction to initiate the student into this system, who have a general idea from the secondary literature on Indian philosophy.

An apology is due to my using Sanskrit technical terms in English translation. I have done it very reluctantly for want of suitable synonyms in English. Some of my predecessors have used English equivalent for Sanskrit terms, but I have deliberately refrained from taking their lead for two reasons. Firstly, English words have also an associative meaning besides the dictionary meaning which may, at times, brew confusion and lead to misunderstanding. And secondly, the Sanskrit technical terms, especially of this mystically inclined system, have a depth of import

which cannot be adequately conveyed by single synonym in English. In order to help my readers I have, however, added a glossary of technical terms of the system in the end.

I have attempted to give a running translation of Sanskrit text in order to make it intelligible to English readers. In doing so I have always tried to be faithful to Sanskrit text. In the introduction which is broadly divided into two parts, historical and philosophical, I have traced the origin and development of Śaiva cult and Śaiva philosophy and religion from the earliest times and in the second part, I have given the summary of the Sanskrit text and other related metaphysical concepts of the system. For the first part, I claim no originality. I have utilized the results of historical researches already done in this field.

I take this opportunity to dedicate this humble attempt of mine to the memory of my revered guru late Mahāmahopādhyāya Pandit Gopinath Kaviraj at whose feet I had the privilege of studying some abstruse texts in original Sanskrit during the years 1951-58.

I express my heartfelt gratitude to Professor Gopika Mohan Bhattacharya, Director of Institute of Indic Studies for encouraging me in the preparation of this book and for including it in the series of Sanskrit Texts and Studies of Kurukshetra University (now B. N. Chakravarty University). I am also grateful to my old teacher and well-wisher Professor Arabinda Basu, formerly Spalding Lecturer in Indian Philosophy and Eastern Religion, Durham University (U.K.) and Professor A.K. Sinha, Dean of the Faculty of Indic Studies, Kurukshetra University for helpful suggestions.

In the end, I express my gratefulness to our Vice-Chancellor Dr. S.K. Dutta for kindly sanctioning necessary funds for its publication.

I am also thankful to Mr. T. Philip, Manager, University Press and members of his staff for promptly undertaking the work of printing.

Sanskrit Department, B.N. Chakravarty University, Kurukshetra.
1st January, 1977.

D. B. SEN SHARMA

ABBREVIATION

Ah.	Āhnika
JBRAS.	Journal of Bengal Branch of the Royal Asiatic Society
Ka. Sh.	Kashmir Shaivism by J.C. Chatterji (K.S.T.S.)
P.T.	Parātriṁśikā of Abhinavgupta (K.S.T.S.)
S.B.	Śāṅkara Bhāṣya (Nirṇayasāgara Ed.)
S.D.	Sarvadarśana Saṁgraha (Jivānanda Vidyāsāgar Ed.)
S.D.S.	Ṣaḍdarśana Samuccaya of Haribhadra Sūri (Chowkhamba)
S.D.S.	Ṣaḍdarśana Śamuccaya of Rājaśekhara
T.A.	Tantrāloka of Abhinavagupta (K.S.T.S.)
Ved. Sū	Vedānta Sūtra (Nirṇayasāgara Ed.)

INTRODUCTION

A HISTORICAL—RISE OF ŚAIVISM IN ANCIENT INDIA

§ 1 ŚAIVISM AS A RELIGIOUS CULT

Śaivism is one of the most powerful currents of religious philosophy in India that arose in the hoary past and has survived through the centuries. Historians trace its origin as a cult to the aborigin tribes inhabiting this land long before the advent of the Aryans on the Indian scene, on the basis of archaeological evidence unearthed at several pre-historic sites in India. Tradition however, ascribes the beginning of this cult to the Āgamic current which is believed to be as ancient as the Vedic current[1]. It must, however, be admitted in fairness that no concrete evidence in support of this traditional view is available as no Āgamic literature belonging to the Vedic times has come down to us.

But there is enough evidence to prove that Śaiva Cult was in existence right from the Vedic times. For instance, *Sūkta* 136 of *Maṇḍala X* of the *Ṛgveda* refers to a *ṛsi* called *Kesin* who was probably a leader of a sect of *ṛsis*. From the interesting description of the members of this sect who are said to wear dress of *piṅgala* colour and move from place to place in semi-naked condition, it appears that they were Śaiva *sannyāsins*. They wandered about in intoxicated condition and sometimes used to drink *viṣa* with the Vedic God *Rudra*. This vivid description of the members of the sect is reminiscent of the worshipper of *Rudra-Śiva* of early Pāśupata school.

Some scholars think that Vedic *Rudra* represents *Śiva* of later times on the basis of certain characteristic epithets used for him, which are more appropriate to *Śiva* than any other Vedic God. The *Śatarudrīya* portion of *Yajurveda*[2], while enumerating one hundred names of *Rudra*, brings into bold relief two salient characteristics of *Rudra* viz., as Saviour and as Destroyer. This

1. Abhinavagupta in *Mālini Vijaya vārttika* I, 49 and *Parātriṁśikā Vivaraṇa* P. 53.
2. Taittiriya, 4,5,1; Vājasaneyī, 16.

description of Vedic *Rudra* fits in so well with the description of Paurāṇika *Śiva* that the scholars unhesitatingly identify former with the latter. If any thing, this proves that the worship of *Śiva* in the form of *Rudra* was in vogue even in the Vedic times.

The *Aitareya Brāhmaṇa*[1] also refers to a *ṛsi* named Aitas who is said to have delivered incoherent speech and behaved like an intoxicated (*unmatta*) person. The description of this *ṛsi* is highly suggestive of ascetics of *Śaiva* order. It is, however, in the *Upaniṣads* that we have positive evidence to prove the existence of *Śāiva* cult as one of the prominent cults. The name *Śiva* applied to a particular deity appears for the first time in the Upaniṣads. In the *Śvetāsvatara Upaniṣad* (composed before 3rd cent. B.C.) Śiva appears to gain some prominance inasmuch as he has been given the epithet *Maheśvara* for the first time in that *Upaniṣad.* A careful perusal of the Upaniṣad reveals that considered attention was paid to the dileneation of *Śiva* as deity in this *Upaniṣad*[2] Probably this led some scholars to opine that this Upaniṣad marks the beginning of the rise of Śaivism as a distinct school of thought.

The *Aṣṭādhyāyī* of Pāṇini (*c.* 500 B.C.) gives definite evidence about the existence of Śiva-worshippers in a *Sūtra*[3] laying down the rules for the formation of words denoting worshipper of *Śiva.* Patañjali in his *Mahābhāṣya* (*c.* 2nd century B.C.), while explaining the *Pāṇini Sūtra* V, 2,76, gives characteristics of a *Śiva-bhakta* viz. one carrying *Śūla* and a staff and wearing animal skin as dress. Greek historians like Quintas Cartius and Deodoras, who were contemporary to Alexender the Great, have referred to *Śivayas* as a sect of people living near the confluence of the Vitastā and Chandrabhāgā rivers in the Panjab. They were in all probability worshippers of *Śiva.* The silver and copper coins of the Yavanas, Śakas, Pahlavas and Kuṣāṇa rulers like Maues, Gondaphares, Kadaphasis and Kaniṣka are found to bear the figure of *Vṛṣabha* or *Śiva* inscribed on them, a fact which vouschafes for the popularity of Śaiva cult in the period between 2nd century B.C. to 1st century A.D.

1. *Op. cit.* VI, 38.
2. cf. Chapts. III-IV.
3. *Op. cit.* IV, 1, 112.

The *Rāmāyaṇa* and *Mahābhārata* give a clear indication of the existence of Śaiva school of thought in the *Ádiparvan* and *Śāntiparvan* respectively. In a verse occuring in the *Nārāyaṇīya* section of the *Śantiparvan*[1], five schools of thought that were prevalent in those days have been enumerated. These were the Sāṁkhya, Yoga, Pāñcarātra, Veda and Pāśupata. The mention of Pāśupata in the *Mahābharata* shows that it came to be recognised as a major religious cult in that period.

The influence of Śaivism on the philosophical systems like Nyāya-Vaiśeṣika is too well known. Haribhadra Sūri in his *Ṣaḍdarśana-Samuccaya* has stated that the founders of Nyāya and Vaiśeṣika systems were Śaivites[2], and that there is a great deal of doctrinal similarity between the Śaivas and Nyāya-Vaiśeṣika systems. Pāṇini and Patañjali were well-known Śaivites of their time. All these evidences, literary and archeological, go to prove the antiquity of Śaiva cult which probably was one of the most powerful religious cults of ancient India.

§ 2. SAIVISM AS RELIGIOUS PHILOSOPHY

The Śaivism as a distinct school of religious philosophy developed probably at a later date. Abhinavagupta in his *Tantrāloka*[3] has mentioned three distinct streams of Śaivism viz, the dualistic, dualistic-cum-non-dualistic and monistic, which were said to have been developed by Śiva, Rudra and Bhairava respectively. This division of Śaivism into three streams is due to difference in outlook as well as the number of Śaivāgamas on on which these are said to be based. For instance, the dualistic stream of Śaivism is based on ten Śaivāgamas, the dualistic-cum-non-dualistic on eighteen Śaivāgamas and monistic stream on the sixtyfour Śaivāgamas.

Historically speaking, however, as many as eight schools of Śaivism developed in different times in different parts of India. These are Pāśupata, Lakulīśa-pāśupata, Śaivasiddhānta, Vīraśaiva, Nandikeśvara-śaiva, Raseśvara-śaiva, Trika-śaiva and Viśiṣṭādvaita Śaiva of Śrīkaṇṭha. Looking from the philosophical point of view, these schools can be classified under three broad heads viz

1. *Op. cit.* Adhyāyas 349, verses 64-68.
2. *Op. cit.* P.25.
3. *Op. cit.* I. 37-38.

dualistic stream which would include two southern school of Pāśupta and Śaiva-siddhānta, dualistic-cum-non-dualistic stream which could be represented by Lakulīśa-pāsupata and Vīraśaiva schools, and Monistic stream, under which four schools viz., Nandikeśvara-śaiva, Raseśvara-śaiva, Viśiṣṭādvaitaśaiva of Śrīkaṇṭha and Trika-śaiva come.

Of these eight schools, the scholars differ on the identity of the Pāśupata-śaivas. Some scholars believe that the Pāśupata śaiva and Lakulīśa Pāśupata are one and identical schools, but there is some literary evidence to show that the Pāśupata-śaiva was different from the latter, and that the former was older school compared to the latter. Though the Pāśupata have been referred to by name by Haribhadra in *Ṣaḍdarśana-samuccaya*,[1] Śaṅkarācārya in *Śāṅkara Bhāṣya*[2] and Rājaśekhara in *Ṣaḍdarśana-samuccaya*,[3] no literature belonging to this school has come down to us. It is only through some references to dualistic doctrines ascribed to this school by Bādarāyaṇa, Śaṅkarācārya, Rājaśekhara in their works that we come to the conclusion on the identity of Paśupatas as distinct from Lakulīsa Pāśupata which believes in dualism-cum-non-dualism. We also know from the Vedāntic commnetaries of *Ratnaprabhā*, *Bhāmāti* etc., that the Nyaya-Vaiśeṣika systems were indebted to the Paśupata system in formulating their theory of creation in which Īśvara plays a pivotal role. Moreover this Pāśupata system was different from Lakulīśa Pāśupata system is obvious from the fact that references to Pāśupata's dualistic doctrines has been made in the Vedānta sūtras[4] and Vedāntic commentaries of *Ratnaprabhā* and *Ānandagirīya*. This indicates the existence of this school of thought in pre-Christian era. Śankarācārya and his followers like Ānandagiri have referred to three sects of Śaiva cult viz. Kālāmukha, Kāruṇika and Siddhāntin. It is possible that the dualistic Paśupata system represented by one of them.

The founder of Lakulīśa Pāśupata was admittedly an historical person who flourished in Kathiawar in 2nd century A.D. An

1. S.D.S. p. 111.
2. S.B. Pāśupatādhikarana.
3. S.D.S. p. 154.
4. Ved. Sū. II, ii, 7.

inscription found near Mathura dated 380-81 A.D. mentions Lakulīśa as founder of Śaiva sect who is stated to have flourished eleven generations before Maheśvarācārya Udita. On the basis of this inscription and other inscriptions found at Udaipur and other places, historians have fixed his date around 2nd century A.D. Paurāṇik legends about Lakulīśa describe him as an incarnation of Lord Śiva. He is said to have composed *Pāśupta Sūtras* in which he preached dualistic-cum-non-dualistic philosophy. It postulated two ultimate categories viz. *Pati* (Supreme Lord) and and *Paśu* (limited individual) which have relationship dualistic-cum-non-dualist. The Supreme Lord is to be endowed with Infinite Power and Infinite Knowledge as the Essence of His Divinity while *Paśu* is one covered by five kinds of *Malas* (defilements) such as false knowledge, *adharma* (demerit) etc. Kauṇḍinya wrote a commentary on *Pāśupata Sūtras* which forms the basic book for this system. Bhāsarvajña wrote *Gaṇa Kārikā* which has been referred to by Madhavācārya in his *Sarvadarśana-Saṃgraha*[1]. Other important works belonging to this system are *Yamaprakaraṇa* and *Ātmasamarpaṇa* by Viśuddha muni and *Kāraṇapadārthā* by an unknown author. The names of Kauṣika, Garga, Mitra and Kāruṣvya are found mentioned in the Purāṇas[2].

The Siddhānta Śaiva is one of the few schools which has extensive literature and following today in South India. It is believed that this system which is based on twenty eight āgamas revealed by Lord Śiva himself, was originated by 84 Śaiva saints, among them Santa Appāra, Jñānasambandha, Sundarmirti and Maṇikkanāyaka were most famous. It was however developed in the 9th century. A.D. by Sadyajyoti and others. Sadyajyoti is said to have written commentaries on the *Rauravāgama* and *Svayambhuva Āgama* giving dualistic interpretation to the Āgamas. He wrote a number of original works too such as *Bhogakārikā*, *Mokṣakārikā*, *Tattva-saṁgraha* etc. He was recognised as an authority on dualistic Śaivism by Abhinavagupta who has referred to him as Kheṭapāla or Kheṭānda.[3] Other well known exponents of this school were Brihaspati, Śaṅkaranandana, author of

1. Op. cit. p. 64 (ed. Jīvānanda Vidyāsāgara).
2. Cf. JBRAS vol. XXII, p. 114.
3. Cf. T.A. Ah. IX.

Prajñālaṁkāra, Devabala (10th century A.D.), Rāmakaṇṭha author of *Ratnatraya*, Srikantha, author of *Nareśvara parīkṣā*, *Nādakārikā* etc., Aghoraśiva etc. They have been frequently mentioned by Trika writers of Śaivism. It postulates three categories *Pati* (Supreme Lord), *Paśu* (limited individual) and *pāśa* (bonds) according to Mādhavācārya who has given a summary of the main tenets of the system.[1]

Another southern school of Śaivism, which is dualistic-cum-non-dualistic in outlook, was started by Revana whose name occurs in the Śaiva commentary on *Vedānta Sūtra* of Bādarāyaṇa by Śrīpati Paṇḍitarādhya, alongwith two *ācāryas* Marula and Ekorāma. This school is khown as Vīraśaivism. Śrīpati Paṇḍitarādhya was a prolific writer, among his works *Siddhānta Sikhāmaṇi* and *Tantrasāra prakāśika* are well khown. Basava who flourished in the 12th century A.D. was well known exponent of this school, and it is he who started the practice of wearing *liṅga* which is still in vogue today.

The oldest school of Śaivism belonging to monistic stream was Nandikeśvara Śaivism which was founded by Nandikeśvara, author of *Nandikeśvara Kārikā.* According to Upamanyu, a commentator on the *Kārikā*, Nandikeśvara was a contemporary of Pāṇini. He has been referred to by Patañjali in his *Mahābhāṣya* as *Brahma-ṛsi*, author of fourteen Sūtras. Nandikeśvara admitted thirty-six tattvas which are not the same as in the Trika system. He postulated *Parama Śiva* as the Supreme Reality, and also the doctrine of Divine Freedom as we find in the Trika system.

Śrīkaṇṭha was the founder of another monistic school of Śaivism in Kashmir, which was different from the Trika school. He followed the footsteps of Utpalācārya (10th century A.D.), the author of *Īśvarapratyabhijña Kārikā* in introducing the doctrine of *Viśiṣṭādvaitavada* (Qualified Monism) in Śaivism. In his famous commentary on the *Vedānta Sūtras,* known as *Śrikaṇṭha Bhāśya*, he tried to bridge over the gulf between Āgamic and Vedic currents as well as harmonise *advaitavāda* of Vedanta and *advaitavāda* of Śaivism. Appaya Dīkṣita (16th century A.D.)

1. S.D. pp. 69-77.

in his commentary on *Saundarya Laharī* and *Śivādvaita Nirṇaya* has made detailed analysis of his teachings and has proved that he was a pure monist.

The Raseśvara school of Śaivism is one of the important schools of Śaivism belonging to monistic stream about which we know very little on account of paucity of literature on this school. Mādhavācarya in his *Sarva Darśanasaṁgraha* has stated that this school was started by some Māheśvara who expounded the philosophy of monism and supremacy of *rasa*. This school has been referred to by Nāgārjuna, the famous exponent of Mādhyamika school of Philosophy and Bāṇabhaṭṭa, the prose writer (7th cent. A.D.) etc., who, however, have mentioned the aspect of alchemy only. Not much literature dealing with the philosophical aspect of *rasa* concept is available.

The Trika school, however, appears to be exceptionally rich in so far as the philosophical literature is concerned. This school of Śaivism, which propounds monistic theory, developed in the beautiful valley of Kāśmir around 8th century A.D. It is popularly called Kāshmīr Śaivism, though this name is a misnomer. For Kāshmīr saw the rise of as many as four Śaiva schools which, according to the orthodox tradition[1], were started by Durvāsā through his three mind-born sons, viz. Tryambaka, Āmardaka and Śrīnātha who were founders of monistic, monistic-cum-dualistic and dualistic schools respectively, and fourth one by a descendent of Tryambaka on the daughter's side. This fourth school was called *Ardha Tryambaka* school which probably is the same as Kaula school or *Kulaprakriyā* referred to by Abhinavagupta and Jayaratha.[2] This school, however, got merged with Trika school in course of time, though some of its doctrines are mentioned here and there in the works of Abhinavagupta and other ācāryas.

A word of explanation is necessary for using the term '*Trika*' in place of *Pratyabhijñā* which has been used by Madhavācārya

1. T.A. Ah. 35; also see supra p. iii.
2. T.A. Ah. 1, 7 and 30 com.
3. cf. T.A., Ah. 37, v. 61.

in his compendium *Sarva-Darśana-Saṁgraha*. Various reasons have been adduced and various explanations have been given which can be summed up as follows :—

1. It is said that of the sixtyfour Āgamas recognised as authoritative by this system, the triad (trika) of the *Mālinī*, *Siddha* and the *Nāmaka Āgamas*, is of greatest importance. In fact, this monistic school of Śaivism is based on these three famous Āgamas[1], hence it is called the *Trika* system.

2. This system venerates three important triads[2] viz., *Śiva*, *Śakti* and their union; *Śiva Śakti* and *Nara*; *Parā*, and *Parāparā Saktis*, hence it is called the Trika system.

3. It explains three modes of knowledge of Reality viz., non-dual (*abheda*), non-dual-cum-dual (*bhedābheda*) and dual (*bheda*).

4. The literature which has come down to us can be divided broadly under three heads viz., *Āgama Śástra*, *Spanda Śāstra* and the *Pratyabhijñā śāstra*. These three, as a matter of fact, constitute three streams[3] representing three phases of development of this system which later got merged and came to be known as Trika system.

The Trika system in the form of Āgama Śāstra is believed to have eternal existence. It is said that they were revealed to sage Durvāsā in *Kaliyuga*. He asked Tryambaka, one of mind-born sons to teach and propagate monistic form of Śaivism i.e. Trika system. Of the large number of Āgamas which came into being as a consequence, the chief ones are the *Mālinīvijaya*, the *Svacchanda*, the *Vijñānabhairava*, the *Mṛgendra*, and the *Netra Āgamas* which are available in print.

The founder of Trika school of Śavism as a systematic school philosophy however was Vasugupta (c.825 A.D.) to whom the *Śivasūtras* are said to have been revealed. The *Śivasūtras*, also known as *Śiva-rahasya-āgama śāstra saṁgraha*, form the most important part of the literature that is included under the head

1. T.A. I, 25.
2. Ibid. I 7-21 P.T. p. 73.
3. Cf. Chatterji, J.C., Ka Sh. p. 2.

Āgama Śāstra. On the *Śiva sūtras* three commentaries viz., the *Vṛtti* of some unknown author, the *Vārtika* of Rājanaka Bhāskara (c.1000 A.D.) and *Vimarśini* by Kṣemarāja (1000 A.D.) are available so far. Commentaries were also written on principal Āgamas by ācāryas of this system. Kṣemarāja wrote *Uddyota* on the *Netra Tantra*, *Svacchanda Tantra* and *Vijñānabhairava Tantra* (available only in part), Abhinavagupta (c.933 A.D.) wrote a gloss on *Malīnīvijaya Tantra* which came to be known as *Malinivijaya Vārttika*. He also wrote a commentary on *Parātrimśika* which is said to contain verses from the *Rudra-yāmala Tantra*, now lost.

The *Spanda śāstra* elaborates the purely advaitic principles as enunciated in the *Śiva Sūtras*, without giving logical arguments in support of the principles. The first and foremost treatise belonging to this branch is the *Spanda sūtras*, better known as *Spanda Kārikās*. Though the authorship of the *Spanda Kārikās* is is also attributed to Vasugupta himself, but most probably these were composed by his disciple Kallaṭa (c.855 A.D.). He also wrote a *vṛtti* on these *Kārikās* which together with the commentary is known as *Spanda-Sarvasva*. Three commentaries on the Kārikās are available viz., the *Vivṛti* by Rāmakanṭha (c.925 A.D.), the *Pradīpa* by Utpalabhaṭṭa (10th century) and *Nirṇaya* by Kṣemarāja. The *Spanda Sandoha* by Kṣemarāja is yet another work belonging to this stream, but this is only an abridgment of his bigger work, *Spanda Nirṇaya*.

The *Pratyabhijñā śāstra* may be regarded as the philosophical branch of Trika system where attempt was made for the first to rationalise the principles of the system. Siddha Somānanda (c.850 A.D.), probably a pupil of Vasugupta, is credited with introducing dialectics into this system and is therefore spoken of founder of logic (*Tarkasya kartā*). His work *Śiva dṛṣṭi* laid the foundation of this branch. On his own work he wrote a *vṛtti* which is avaliable in part only. Another important work belonging to this branch is the *Īśvarapratyabhjñā* or *Pratyabhijñā Kārikā* Utpaladeva (c.970 A.D), a pupil of Siddha Somānanda. In this work, Utpaladeva has tried to present a summary of the philosophy of his teacher, though his work is shorter in volume than that

of his master, it assumed so much importance that the entire system came to be known after it even outside Kashmir. A number of commentaries were written on it, the most famous among them being one by Abhinavagupta, which is known as *Vimarśinī*. Abhinavagupta also wrote a detailed commentary *Vivṛti-Vtmarśinī*. Utpaladeva also wrote a short commentary on his own work, called *Vṛtti*. Bhāskarakaṇṭha wrote a commentary on *Vimarśinī* which came to be known as *Bhāskarī ṭīkā*.

Abhinavagupta who is perhaps the greatest genius of his time and the most prolific writer, wrote as many as sixteen works expounding the philosophy of this system. Among his works mention must be made of the *Paramārthasāra*, *Tantrasāra* and *Tantrāloka* which is most voluminous work on the system. It is a veritable encyclopedia of the system, and as such, forms a class by itself. Jayaratha (12th century A.D.) wrote a lucid commentary on it which runs into twelve volumes. Another important writer of this system is Kṣemarāja who is equally a versatile and a prolific writer. He wrote commentaries on a number of important works beginning with the *Śiva Sūtra*, *Spanda-Kārikā* etc. He is well known for his short original work, the *Pratyabhijñā-Hṛdaya* and for his commentaries on the Āgamas.

§ 3. The Text and Its Author

As the very name (*Sattrimsattattva saṁdoha*) suggests, this book deals with the exposition of the nature of thirtysix (*ṣaṭtriṁśat*) tattvas which constitute the 'essence' of Universe (*san* + $\sqrt{}$*duh* (to churn) = essence), If we understand the real nature of these tattvas, we can know the totality of the Universe which is nothing but the Reality itself.

The Sanskrit text of this work is in the form of *Kārikā* (verses) in *āryā* metre composed by an unknown author[1] and the Sanskrit commentary called *vivaraṇa* is by Rājānaka Ānanda Kavi. There is no indication as to when these Kārikās briefly describing the thirty six tattvas were composed and who was the author, but these were certainly composed a few centuries before the commentator Ānanda Kavi *who also does not his know name.*

1. Cf. Infra pp. 5-6.

About the time and identity of Rājānaka Ānanda, there is some difference of opinions among scholars. Dr. Raghavan in the *New Catalogurum*[1] has listed as many as four or five Rājānaka Ānandas living in Kashmir in different centuries. The earliest Ānanda was the father of Siddha Somananda, the celebrated founder of Pratyabhijñā school. He therefore must have flourished in the 9th century A.D. No work from his pen has come down to us. The second Ānanda was brother of famous Kashmiri poet Bilhaṇa (*c.* 11th century A.D.) who has mentioned him in his *Vikramāṅkadevacarita*. There was a third Ānanda Buddhist poet who wrote commentary on *Caturviṁśapaṭala Vistara*, probably a Buddhist text. The present writer of *Vivaraṇa* commentary is the fourth Ānanda who is different from all the three Ānandas who probably preceded him. It appears that the fourth Ānanda was a prolific writer who wrote commentaries on a variety of Sanskrit texts, beginning with the *Bhagavadgītā* down to *Naiṣadhīyacaritam* of Śrī Harśa.

So far as we know Rājānaka Ānanda Kavi wrote a commentary on the *Bhagavadgītā* called *Ānandavardhinī* which has been published by Bilvakunja Publishing House, Poona in 1941. He is also credited with writing lucid and illuminating commentary on the present work which was first published in the Kashmir Series of Sanskrit Text and Studies from Srinagar in 1918. He is also said to have written two commentaries[2] on the *Kāvya prakaśa* of Mammaṭa known as *Sārasamuccaya* and *Śitikaṇṭha vibodhana* or *Nidarśanā* hitherto unpublished. In these commentarias the author has attempted to explain the principles of poetics in the language of Trika system. The author has shown that there can be better appraisal of the principles of poetics if one looks at them from the view point of Trika metaphysics. Another commentary on *Naiṣadhīya-carita* of Śrīharśa is abscribed to him which is also hitherto unpublished. No original work by this author has come

1. *Op. cit.* vol. II, p. 96-97.
2. Some scholars suggest that Rājānaka Ānanda, the commentator of philosophical texts was different from the *Ālaṁkarika* Ānanda, the author of commentaries on the Kāvya Prakāśa. But this is not correct from an analysis of the style and vocabulary and contest of the two types of Sanskrit text, the identity of Ānandas appears to be more than probability.

down to us. As he is said to be a contemporary of Rājānaka Ratnakaṇṭha (1648-81 A.D.) his date may be fixed in the second half of the 17th century A.D. Dr. Stein in his Catalogue of Sanskrit Manuscripts deposited in the Raghunath Temple Library, Jammu has also fixed the date of composition of commentary on *Kāvya Prakāśa* as 1685 A.D. which has been accepted by Mahāmahopadhyāya Harprasada Sastri in the Catalogue of ***Sanskrit MSS.*** on ***Alaṅkāra Śastra*** in Asiatic Society of Bengal.

B PHILOSOPHY OF THE SCHOOL

PARAMA ŚIVA

The Trika system is purely monistic system of Philosophy. As such it postulates only one Reality which has been variously designated as the Supreme Lord (*Parameśvara*), Supreme Śiva (*Parama Śiva*), Supreme *Saṁvid* (*Parā Samvid*), the Supreme Experiencing Principle (*Para pramātā*), *Caitanya*, *Ātman* etc. Being the sole and ultimate Reality, the Supreme Lord is said to have two aspects. He is the immanant Reality (*Viśvātmaka*) in which form He pervades and permeates the entire universe and is one and all, and at the same time, He transcends all and is beyond all, in which aspect (*Viśvottīrṇa*), He has been called *Anuttara*, the Absolute.

The Supreme Lord is said to be endowed with Divine *Śakti* which has been technically called Divine Freedom (*Svātantrya*) in the Trika system. The Divine Freedom is not an adjunct or attribute of the Supreme Lord, it is His integral aspect inalienable from his nature. In fact, it is due to the operation of ever-vibrating Divine *Śakti* that the Supreme Lord is said to have two kinds of self—manifestations. During the period of creative activity, He manifests Himself as the Universe (*viśva*) with its infinite variety of limited subjects (*mita-pramāta* or *grāhaka*), objects (*grāhya*) and means of their experience etc. and also at the same time, as the Supreme Lord. The two modes of His self-manifestation testify eloquently to His Divine Glory (*Aiśvarya*) as the Supreme Lord.

The Divine *Śakti* is said to have infinite number of modes which can be subsumed under five principal heads, which are *cid*, *ānanda*, *icchā*, *jñāna* and *kriyā*. The *cit śakti* is that aspect of Divine Freedom which symbolises the power of self-revelation of the Supreme Lord. In exercise of this aspect of *Śakti*, He shines as it were all by Himself, and has the self-experience as *Aham* (pure I). The *ānanda śakti* is that aspect whereby the Supreme Lord who is full in Himself (*pūrṇa*) and therefore ever resting in His *Svarūpa* (*Svātma-viśrānta*), feels satisfied and ever at rest.

The *icchā Śakti* which is the most important aspect of Divine Freedom from the creation point of view, is that aspect by which the Supreme Lord feels Himself supremely able, possessed of absolute will (*icchā*) and of forming Divine Resolve (*saṅkalpa*). The *jñāna Śakti* is that aspect which brings and holds all the objective self-manifestations of the Supreme Lord in conscious relationship with Himself, while the *Kriyā Śakii* is that aspect whereby the Supreme Lord translates all His resolutions (*saṅkalpa*) into actuality. It is responsible for His assuming any and every form during creative activity.

With these five principle aspects of *Śakti*, *Parama Śiva* manifests Himself as the Universe out of His free and independent will (*svecchayā*) without the use of any other material except His own *Śakti*, and with Himself as the background (*svabhittau*). The Universe, thus in reality, is only a mode of His self-manifestation, or to put in technical language of the system, an expansion of *Parama Śiva* Himself in the aspect of Śakti (*svaśakti-sphāra*).

The Trika therefore holds that when the *Śakti* 'opens herself out' *(unmiṣati)*, the universe comes to be, and when he 'closes herself up' (*nimisati*), the universe disappears as a manifestation predicable in terms of discursive thought and speech (*vācya-vācakaya*). The Divine *Śakti* does this eternally so that she alternates between a phase of manifestation when the universe comes into existence, and a phase of potentiality when the universe assumes seminal form (*bijāvasthā*) as it were, thus revealing the Divine Glory of the Supreme Lord, both as the universe and as the transcendent Absolute. The phase of manifestation of *Śakti* as the universe, or to put it in more precise terms, self-manifestation of the Supreme Lord in the aspect of *Śakti*, has been technically called *unmeṣa*, *ābhāsa*, while the potential phase has been named as *nimeṣa* or *pralaya* (dissolution), and the complete cycle of *unmeṣa* and *pralaya* as *Kalpa* (literally, 'imagining' of creation and its dissolution).

Looking from the point of view of the Supreme Lord, the entire process of self-manifestation as universe can be described

as the involution of the Supreme Lord, the descent the highest Spiritual Principle into the grossest form of matter. The Trika system therefore holds that it is *Parama Śiva* who, during the process of self-manifestation as Universe, becomes the Universe exercising Divine Freedom (*Svātantrya*) out of His own Free Will (*svecchayā*). Here it must however be remembered that when He manifests Himself as the Cosmos, He does not undergo any change or suffer any blemish, He remains as He ever is, the immutable transcendent Absolute, the Supreme Lord.

Being endowed with Divine Freedom, the Supreme Lord has been said to be *pañca-kṛtya-kārī* (doer of five functions or *Kṛtyas*). The five functions which the Supreme Lord is said to perform eternally are *nigraha* (self-limitation), *sṛṣṭi* (creation), *sthiti* (substenance), *saṁhāra* (absorption) and *anugraha* (grace). As these functions go on in cyclic order, it is not possible to specify the starting point of the functions (*kṛtyas*). Looking from the the point of view of creation, however, *nigraha* (self-limitation) may be regarded as the starting point of the functions (*kṛtyas*). The *nigraha* consists in the imposition of limitation on Himself *(ātma-saṁkoca)* by the Supreme Lord as a result of which His absolute Nature as the Supreme Experiencing Principle (*Parāsaṁvid*) goes into background as it were, and He assumes monadic form (*cidaṇu*). This also results in the unfoldment of different *tattvas* or levels of creation constituting the entire Cosmos. In the beginning, the Universe thus unfolded is on the 'ideal plane', but then often it assumes concrete form due to the operation of *Māyā* and *Prakṛti Śaktis.* The *sthiti* and *saṁhāra* are the two functions through which the Universe manifested by Him is sustained in Himself and re-absorbed during Cosmic dissolution (*pralaya*). *The anugraha*, however, is an unique function that lies on a different plane. It consists in the Supreme Lord's dispensing Grace to the self-limited spiritual monad whereby He actually puts an end to His self-limited form as it were. It is the most important function through which the Supreme Lord restores the *cid aṇus* to the original Divine Status, that is *Śivatva.* The Divine *Anugraha* thns is the doorway to the ultimate Destiny of all individuals which according to the Trika is *Śivatva*, and not mere salvation (*mukti*).

THIRTY-SIX TATTVAS

It has been indicated above that the Supreme Lord, during the time of creative activity, manifests Himself as universe which results in the unfoldment of different *tattvas* or levels of creation. According to the Trika system, the *tattvas* are thirty-six in all which have been broadly classified under two heads, technically called the *Śuddha Adhva* (Pure way or Order) and the *aśuddha Adhva* (Impure way or Order).

The Pure Order (*Śuddha Adhva*) consists of five *tattvas* or levels of creation viz. *Śiva*, *Śakti*, *Sadāśiva*, *Īśvara* and *Śuddha Vidyā*, while the Impure Order (*Aśudha Adhva*) is constituted by thirty-one *tattvas* beginning with *Māyā tattva* and extending upto the *prithvī tattva*. Before we give a brief survey of these different levels of creation, it would perhaps be not out of place to mention the distinguishing features of these different levels of creation, or *adhvas*.

As all the *tattvas* constituting the Pure Order are manifested as a result of the operation of Divine *Śakti* in its pure (*Śuddha*) form, technically called *Mahāmāyā*, the Pure Order is said to exist in the realm of *Mahāmāyā*, and possess all the characteristics of it. It is therefore said in the Trika system that the Supreme Lord, in order to manifest Himself as the Universe (*Viśva*), first 'negates' as it were His self-experience as Transcendent Absolute which is the same as His self-experience *Pūrṇa Ahaṁ* (Supreme Ego). As a result of this, a void (*Śūnya*)* created in His self-experience which is filled up subsequently by His self-experience as the Universe (*Viśva*). As a matter of fact, the void created by the Supreme Lord's 'negating' His Absolute nature is said to appear twice in course of His involution as the Universe, viz. on the level of the *Śakti tattva* and the level after the manifestation of *Śuddha Vidyātattva* which will be presently shown. The Universe thus manifested on the different levels of pure order is 'ideal' in form, and therefore, is experienced by the Supreme Lord as identical with Himself. It is then subjective and spiritual (*cidrūpa*) in content, without any concrete or material representation. It is the all-embracing Unity which is epitomised by the technical term '*Idam*' in that Order.

The Impure Order (*Aśuddha Adhva*), on the other hand, is characterised by the operation of *Māyā*, hence all the *tattvas* constituting this Order bear the distinguishing characteristics of *Māyā* viz., limited nature and discreteness. The operation of *Kriyā* aspect of Divine Freedom makes all the *tattvas* assume concrete material form. The Universe then is no longer experienced by the Supreme Lord as something identical with Himself as the operation of *Māyā Śakti*, which is material by its very nature, hides the spiritual essence (*cidrūptā*) of the Universe, and also gives rise to the experience of discreteness and multiplicity. The all-embracing Unity of the universe is thus replaced by discreteness (*bheda*) and multiplicity which are the two characteristic features of this Order.

ŚIVA TATTVA

As has been indicated above, *Śiva tattva* is the first stage towards universal manifestation, the first step in the involutionary movement of the Supreme Lord. In this stage, the Supreme Lord desires to project Himself as the Universe as a result of which the Divine *Śakti*, which was operating as identified with Him and thereby revealing His Divine Glory (*aiśvarya*) as *Pūrṇa Aham*, starts functioning somewhat differently from Him as it were. As a consequence of this, the universe in its seminal form (*bījāvasthā*) makes its first appearance in the form of desire (*saṅkalpa*) only. This is a stage when the universe in its 'ideal form' is about to emerge but has not actually emerged in the self-experience of the Supreme Lord. This has been explained on the analogy of reflection of city in a clear mirror (*darpaṇa-nagarvat*) in which the *Caitanya* or *prakāśa* aspect represents the reflecting medium or mirror and the desire to be the universe with its infinite variety (*sisṛkṣā*) is symbolised by *Śakti* or *Vimarśa*. The desire, in this stage, does not take any form, it remains completely latent in his bosom as it were as the object in the seminal form. The Supreme Lord therefore shines all by Himself as the pure Light (*prakāśa*) of *Caitanya* without anything as object to shine upon. The self-experience of the Supreme Lord therefore takes the form of pure 'I'(*Aham*) without even as the thought of 'being' (*ahamiti*). Though this stage signalises the end of Supreme Lord's being experience as *Pūrṇa*

Aham. He, in this stage of *Śivatattva* which has been called the first flutter (*Spanda*) towards universal manifestation, remains exactly and in every respect the same as He ever was, the *Parama Śiva* so that the two *Parama Śiva* and *Śiva Tattva* exist both simultaneously, and also at the same time, one including the other. The *cit* aspect of Divine *Śakti* is said to be most manifest on the level of *Śiva Tattva.*

ŚAKTI TATTVA

The *Śakti tattva* signalises second step in the involutionary movement of the Supreme Lord. In this stage, the operation of Divine *Śakti* brings *icchā* (desire) of the Supreme Lord on the forefront, though even then the universe 'to be' (*udbhaviṣyataḥ*) remains completely identified with Him in seminal form. This stage represents some development as it were over the first stage, *Śiva tattva* in as much as the Divine *saṅkalpa* which was passive in character in the Supreme Lord, now takes the form of Divine *icchā* to be universe—an active desire on the part of the Supreme Lord. It must however be made clear that the universe in 'ideal' form even then remains hidden in the bosom of the Supreme Lord. It is therefore held that the Divine *icchā* then remains in pure form, and it is only in later stage that it gets 'contaminated' as it were, when it starts functioning in conjunction with *Kriyā Śakti*, thereby making the manifestation of universe possible on the ideal plane. The level of *Śakti-tattva* thus symbolises, on the one hand, a state of potentiality when the universe to be manifested on the ideal plane is yet to emerge in the self-experience of the Supreme Lord and on the other, of negation (*niṣedhavyāpara-rūpā*) of His Absolute Nature which is necessary pre-condition for the manifestation of the Universe. It is, therefore, held that the level of *Śakti tattva* is the state of 'Void' as it were, which marks the end of His Absolute Nature and paves way for the emergence of universe on the ideal plane in subsequent involutionary movements. In other words, it is a stage of highly potentialised 'Void' (*Śūnyātisūnyarūpā*) which has infinite possibilities hidden in its bosom. The *ānanda* aspect of *Śakti* is most predominant in this stage.

In this connection it may be pointed out that some texts like *Śiva Dṛṣṭi, Īśvara Pratyabhijñā Kārikā, Pratyabhijñā-Hṛdayam* etc. hold the *Śiva-Śakti tattvas* to be eternally existent, despite their having been evolved from the Supreme Experiencing Principle, *Parama Śiva* and as such, regard them as lying outside the range of creation. The texts therefore go to the extent of considering the succeeding *tattva, Sadāśiva* as the first *tattva* in the unfoldment of the Universe.

The author of *Ṣaṭ-trimśattattva-Saṁdoha*, however, does not seem to agree with this view. He is inclined to hold that *Śiva* and *Śakti tattvas* are two distinct *tattvas* constituting the Pure Order (*Śudha Adhva*), though they should be regarded as co-existent with the Supreme Reality, *Parama Śiva.*

SADĀŚIVA TATTVA

The next step in the involutionary process of the Supreme Lord is constituted by the *Sadāśiva tattva* which is also called the *Sādākhya tattva*. In this stage, the universe 'to be', which is technically designated as *Sat* and is epitomised by the term *Idam*, makes its first appearance in the self-experience of the Supreme Lord. The *Idam* which represents the universe in its entirety remains 'hazy' as it were in the self-experience of the Supreme Lord on account of its being just revealed. It is therefore said that the self-experience of the Supreme Lord, on this level, takes the form of '*Ahameva Idam*' (I am this), *Aham* or Pure subject representing Pure Being having prominence over the *Idam* symbolising the universe on the ideal plane. The *Icchā Śakti* is said to play important role on this level as it is said to be responsible for bringing out what is hidden within the 'bosom' of the Supreme Lord. Looking from the point of view creation, the level of *Sadāśiva* may be regarded as the first *tattva* in the Universal manifestation, *Śiva-Śakti tattva* being eternally existent, and as such, lying beyond the range of creation. It has therefore been said that the Supreme Lord actually dispenses Divine Grace from this level i.e. the level of *Sadāśiva tattva.*

ĪŚVARA TATTVA

In the following step when the Supreme Lord manifests Himself as *Īśvara tattva*, the ideal Universe which is symbolised by the term *Idam* gains very much prominence in His self-experience which takes the form of *Idam-eva-aham* (This am I). When this happens, the ideal universe (*Idam*) assumes greater clarity and becomes dominant factor in His self-experience, throwing as it were the Divine Experiencer reprensented by *Aham* in the background, thereby making the act of full survey (*aiśvarya*) by the Lord possible. But it must be remembered here that though the Supreme Lord is said to experience the universe in ideal form (*idam*) with greater clarity on this level, He does so as non-different (*abhinna*) from Himself. The *jñāna Śakti* is said to operate more prominently on this level, thus bringing the pure Subject (*Aham*) and the pure Object (*Idam*) in relation to each other.

ŚUDDHA VIDYĀ

In the succeeding stage when the Supreme Lord manifests Himself as *Śuddha Vidyā* in course of involutionary process, the *Aham* aspect of His self-experience (*Parāmarśa*), which was in the background in the preceeding stage, also gains prominence to such an extent that both *Aham* and *Idam*, symbolising the Pure Experience and the ideal Universe, become equipoised as it were. This results in better appraisal and more clear experience of the universe by the Supreme Lord. The *Kriyā Śakti* is said to operate more prominently on this level, thus paving the way to further involution of the Supreme Lord in the realm of matter. The *Kriyā Śakti* is said to be more active on this level.

The self-manifestation of the Supreme Lord in the Pure Order (*Śuddha Adhva*) comes to an end with the manifestation of the *Śuddha vidyā tattva*. As already indicated, below the the Pure Order which is also called the realm of *Mahāmāyā* when the Divine *Śakti* operates in its pure form, lies the Impure Order (*aśuddha adhva*) when the Supreme Lord manifests Himself as *tattvas* beginning the *Māyā tattva*.

MĀYĀ TATTVA

The term *Māyā* has been used in two different senses in the Trika system. *Māyā* denotes that phase of Divine *Śakti* which conceals or covers up the real nature of the Supreme Lord. It is the power of obscuration (*tirodhānakarī*) which is credited with accomplishing the most difficult task, namely, of eclipsing the unrestricted Divine Freedom (*Svātantrya*) and the Divine Glory (*Aiśvarya*) of the Supreme Lord. As *tattva*, *Māyā* signifies that level of creation on which the operation of *Māyā Śakti* marks the beginning of the era of limitation, discreteness and differentiation. In fact, it is on this level that the multiplicity is said to make its first appearance. As long as the Supreme Lord as Supreme Experiencer (*Parapramātā*) experiences the totality of creation epitomised in the form of *Idam* (pure object), as is the case on the level of *Śuddha Vidyā*, the multiplicity cannot be manifested. Hence, the Supreme Lord is said to operate *Māyā Śakti* as a result of which He, as the Pure Experiencer (*Aham*), comes under the influence of the obscuring power *Māyā* on the level of *Māyā tattva* and gets overwhelmed by it as it were. The obscuration of the pure Subject (*Aham*) by *Māyā Śakti* on the level of *Māyā tattva* causes simultaneous disappearance of the *Idam* (the pure subject). This results in the creation of vacuum as it were, which is subsequently filled up by the rise of *Idam* in *māyā* and its splitting into limited subject (*Paśu Pramātā*) and limited object (*meya*). This, in other words, means that the Pure Subject symbolised by *Aham* gets completely eclipsed owing to the obscuring power of *Māyā*, but *Idam* (the pure subject) which too gets covered up for the time being giving rise to vacuum (*śūnya)* as it were, rises up once again on the level of *Māyā* under a new garb, namely, of limited subjects and objects. In this way, the obscuring power of *Māyā* gives rise to the mulitiplicity and discreteness (*bheda*) on the level of Māyā.

PURUṢA

The limited subject who ts born as a result of obscuration by *Māyā* is technically called *Puruṣa*. Although he is essentially the same as the pure subject of *Śudha Vidyā* stage, he is said to be manifested in monadic form (*cidaṇu*) on account of his being

enshrouded by *Māyā*. Thus, the *Māyā* is said to not only cover His Divine Essence but eclipse such powers as Omnipotence, Omniscience, Omnipresence etc. and thereby to reduce him to pitiable state of spiritual monad, bereft of all Divine Essence, and is forced to undergo transmigrations in different *yonis*. It must be pointed out here that according to the Trika System *Puruṣa* thus manifested is not one but many, on account of their monadic form. The Trika system does not adduce any argument to prove the plurality of *Puruṣas* as it is a logical corollary to their manifestation as finite beings after being enshrouded by *Māyā* on the level of *Māyā tattva*.

FIVE KAÑCUKAS

The Trika System believes that *Māyā Śakti* is not alone in obscuring the real nature of the Supreme Lord, the five *Kañcukas* or sheaths of obscuration which have been given the status of of *tattvas*, also ensare *puruṣas*, eclipsing their powers which were indicative of their Divinity. The five *Kañcukas* are *Kalā*, *Vidyā*, *Rāga*, *Kāla*, and *Niyati*. These *Kañcukas* are intimately related to the *Māyā*, so much so that these are regarded to work hand in hand with *Māyā Śākti* in accomplishing the task of ensnaring the *puruṣus*. A word of explanation would be necessary to discuss the nature of these *Kañcukas*. As has been already indicated, the Supreme Lord, being endowed with Divine Freedom, has Omnipotence (*sarvakartritva*), Omniscience (*sarvajñatva*), Self-contentment (*Pūrṇatva*), Eternity (*Nityatva*)and Omnipresence (*Vyapakatva*) as indicative of His Divine Glory.

As the *Māyā Śakti* enwraps the Supreme Lord and reduces Him to limited being or *Puruṣa*, the five *Kañcukas* simultaneously affect the five aspects of His Divine Nature, and thereby deprive Him of the essence of His Divinity. The chief task of the *Kañcukas* is to contract the unlimited Divine Powers and reduce them to limited powers so that the individual, as a finite being, could undergo transmigrations. To illustrate, the Omnipotence of the Supreme Lord when becomes contracted due to the self-imposition of limitation (*Nigraha*) is changed into limited power of authorship (*kartṛtva*) which is technically called *Kalā*. Due to this

change, the Supreme Lord becomes 'drowsy' (*Supta*) as it were. The omniscience of the Supreme Lord when undergoes limitation, is transformed into limited power of knowledge which is known as (*Vidyā*). Under its influence, the limited experiencer, i.e. *Puruṣa*, gets only a vague undefined and discrete view of the objects of knowledge. Being endowed with Divine Freedom, the Supreme Lord is full-in-Himself (*pūrṇa*) and ever self-satisfied (*nityatṛpta*). He therefore does not feel the necessity of moving out. When this aspect of his Divine Nature, viz., Fulness (*pūrṇatva*) is contracted in *Puruṣa*, it is changed into limited power of interest, technically called *Rāga Kañcuka*. The Supreme Lord is eternaly immutable Being so that He is not subject to time and change. But when as *Puruṣa*, he suffers dimunition owing to self-imposed limitation (*nigraha*) and *māyā*, he becomes subject to time and flux which is technically known as *Kāla Kañcuka*. As immanent Principle, the Supreme Lord is all-pervasive. His all-pervasiveness is not a space-concept. In fact, His description as all-pervasive principle (*vayāpaka*) merely indicates that he is not confined to a particular space (*deśa*), for He is beyond space and time. But as *Puruṣa* when he suffers contraction (*saṁkoca*), his capacity of being all-pervasive is changed into the limited power of confinement to particular space which is known as *Niyati*. Thus, these five *Kāñcukas* are truncated aspects of Supreme Lord's Divine Powers consequent on the imposition of self-contraction (*saṅkoca*), which have been given the status of so many *tattvas*. They are thus real entities, as real as the Divine Śakti.

PRAKṚTI

Simultaneously with the manifestation of *Puruṣa*, *Prakṛti* is produced as a result of the operation of *Māyā Śakti*. It has been stated that the *Puruṣa*, who is only a self-contracted form of the Supreme Experiencer on the level of *Māyā*, has vague experience of something as the object of experience. The 'something' which the finite *Puruṣa* experiences on this level is nothing but *Māyā* having taken the form of an 'object' as it were, which in its turn, is a mode of manifestation of Divine *Śakti*, *Mahāmāyā*. As the *Puruṣa* in this stage, is in sleeping state as it were, his

experience of something as object is also vague and undefined. This 'something'-as object is technically called *Prakṛti*. The *Prakṛti* thus, has been conceived as a form of Divine *Śakti* which has undergone contraction (*saṅkoca*), and therefore, is material by its very nature. The author of *Satriṁśattattva-Saṁdoha*, however, describes *Prakṛti* to be the equipoise of three self-contracted aspects of divine *Śakti* which are *icchā*, *jñāna* and *kriyā*. As indicated above, the Divine *Śakti*, also called *Śāntā Śakti*, has five aspects, viz., *cid*, *ānanda*, *icchā*, *jñāna* and *kriyā* eternally operating in its bosom. Of these five aspects, *cid* and *ānanda* aspects form the locus for the operation of *icchā*, *jñāna* and *kriyā* aspects which directly responsible for the manifestation of the world. They, therefore, remain in the background when the world comes into being through the operation of Divine *Śakti* below the level of *Māyā tattva*. It has, therefore, been said that when *icchā*, *jñāna* and *kriyā* aspects of Divine *Śakti* function in a state of equilibrium below the level of *Māyā tattva*, therefore after the imposition of limitation by the Supreme Lord, it is called *Prakṛti*. There is no creation from *Prakṛti* when the three *Śaktis* are in held in a state of equilibrium, but during the course of involution, the equilibrium in the operation of three *Śaktis* is lost, and this results in the emanation of different *tattvas* from the level of *Prakṛti*. It is believed that the *icchā Śakti* is responsible for the manifestation of different kinds of *pramātās* (subjects), while the *jñāna* and *Kriyā Śaktis* are responsible for the manifestation of *jñānendriyas* (organs of knowledge) and *Karmendriyas* (organs of actions), five *bhūtas* (gross elements) and five *tanmātrās* (subtle elements) respectively. In this connection, it may be mentioned that *jñana* is represented by *Sattvaguṇa* on the lower level, while *Kriyā Śakti* is represented by *tamas* and *icchā* by *rajas*.

The Trika system conceives *guṇa-Kṣobha* in *Prakṛti* as the factor resposible for the involution of *Prakṛti* into twentythree *tattvas* that emanate from it. The *guṇa-kṣobha* (disturbance in the equilibrium of guṇas) again is not spontaneous activity. It is said to be induced by the will (*icchā*) of the lord of the *tattvas*, technically called *Tattveśa*, who is different from the Supreme Experiencer. The lord of *tattvas* is a limited Experiencer whose

function in the beginning of creative cycle is to create disturbance (*Kṣobha*) in *Prakṛti* so that the individual *Puruṣa* who had been lying in sleep as it were, may wake up consequent on his association with body provided by *Prakṛti* and its effects (*tattvas*), and start the life as *saṁsārin* (world creature) and experience pleasure and pain in the world. The Trika believes in the plurality of both *Purusa* and *Prakṛti.*

BUDDHI & MANAS

The *buddhi* is the first *tattva* which emanates from *Prakṛti.* The Trika system holds that the *buddhi* is a mode of manifestation of *jñāna Śakti* which is on believed to be of the nature of *Sattva guṇa.* It is on account of this that *buddhi* is said to be the instrument for determinant cognition. The *Ahaṁkāra* on the other hand, is a mode manifetation of *icchā Śakti* which is said to be of the nature of *rajas guṇa. Ahaṁkāra* cousists of the function of what may callcd self-arrogation or approriation (*abhimāna*) whereby the limited experiencer has the feeling of personal ego. In fact it is only after his association with *Ahṁakāra* the *Puruṣa* is awakened by *Prakṛti* from 'sleep' which makes him oblivious even of his very existence as *pramātā* (experiencer). The *manas* is produced from *Prakṛti* following the opertion of *Kriyā Śakti* which is the same as *tamoguṇa.* Being a mode of manifestation of *Kriyā Śakti* on the material place, *manas* is said to the instrument of ratiocination (*saṅkalpa-vikalpa*).

JÑĀNENDRIYA KARMENDRIYA TANMĀTRĀS EIC

The manifestation of the rest of the *tattvas*, viz., the organs of knowledge and five instruments of action, five *tanmātrās* and five *bhūtas* follows the same pattern as the of the Sāṁkhya.

TYPES OF PRAMĀTĀS

The author of *Ṣaṭ-trimsat-tattva-Sandoha* has confined himself to the examination of thirty-six *tattvas* which the Supreme Lord manifests in course of his involution as the Universe. He has therefore made no attempt to throw light on the nature of human being who happens to occupy pivotal position in the schemc of

creation. As the picture of the universe would remain incomplete in the absence of such description of the nature of man, a brief indication of the same may be in order to determine his status in creation.

The Trika system broadly classifies the Experiencers (*pramātās*) under two heads, viz., the *Śudda pramātās* or pure Experiencers who are said to occupy different planes of existence in the Pure Order, and the *aśuddha pramātās* or *mita pramātās* (limited experiencers) who exist on the different planes of impure order (*aśuddha Adhva*). The *Śuddha pramātās* are of four types, viz., *Śiva pramātās*, *Mantra maheśvara*, *Mantreśa* and *Mantra pramātās* who live on the levels of *Śiva-Śakti tattva*, *Sadāśiva tattva*, *Īśvara Śuddha vidyā* levels respectively. These *pramātās* have been called pure on account of the fact that they occupy various levels of creation in the Pure Order, and secondly, they experience the totality of creation epitomised by the term *idam* as held in identity with themselves.

Below these pure *pramātās* lie the impure or *mita pramātās* who are said to be of three kinds, viz., *Vijñānākala*, *Pralayākala* and *Sakala*. Of these the *Vijñānākalas* are the unique class of *pramātas* who are unembodied (*adeha*), and are said to be on the level below the *Śuddha Vidyā* on account of their association with with the *āṇava mala* (which is a offshoot of the imposition of limitation by the Supreme Lord) but above *Māyā*, as they are unembodied. It is said that the *Vijñānākalas* do not differ vastly from the Supreme Lord as they are always conscious of their Divine Nature but they are deprived of their Divine Freedom on being covered by the *āṇavamala*. They are therefore included in the category of *mita pramātās* also called *paśu pramātās*. The *Pralayākalas* are also disembodied beings who said to exits on the level of *Māyā* and as such, they are covered by two kinds of *malas* the *āṇava mala* and *māyīya mala* (consisting of covering provided by *Māyā* and her progeny of five *Kañcukas*). They are said to remain above the level of *Prakṛti*. Being disembodied, they are incapable of performing any action (*Karma*), and therfore, they lie immobile in *Māyā*. The *Sakalas* are the only embolied *paśu pramātās*, and as such, are said to be covered by all the three malas

viz. *āṇava, māyīya* and *Kārma*. Being embodied, they have the capacity of performing action and enjoy the fruits of their deeds. The *Sakalas* which include the entire range of being, beginning with plants and creepers upto the various deities, are again classified under three heads, viz,, human, superhuman and sub-human *sakalas*. The human, being thus constitute only a part of the vast range of creation, but owing to their possession of *Karma deha* (a type of body which enables them to enjoy the fruits of their deeds and thereby cause movement through various levels of creation from human to sub-human), they have been assigned important position in creation. The super-human and human sub-human are said to possess *bhoga-deha* (i.e., body which gives them the right to enjoyment) only, and therefore a inferior in as much as they are incapable of ascending higher levels till they reach the Ultimate Destiny i. e. achievement of *Śivatva*.

SANSKRIT TEXT WITH TRANSLATION AND NOTES

अथ षट्त्रिंशत्तत्त्वसंदोहः

Text

यदयमनुत्तरमूर्तिर्निजेच्छयाखिलमिदं जगत्स्रष्टुम् ।
पस्पन्दे स स्पन्दः प्रथमः शिवतत्त्वमुच्यते तज्ज्ञैः ॥१॥

Translation (*Verse 1*)

As the Supreme Lord, beyond whom there is none (i.e. of the nature of the Absolute), vibrated (moved) out of His own Free Will in order to manifest the entire universe, His first vibratory movement has been called the *Śiva Tattva* by those who know the system.

Notes

anuttaramūrti : *lit.* Embodiment of the Absolute. The Trika system, being a monistic system, admits the existence of only one Reality which has been variously called the Supreme Lord (*Parameśvara*), the Supreme Śiva (*Paramaśiva*), the Supreme *Cid* (*Parasaṁvid*), the *Caitanya etc.* The Supreme Lord is said to have two aspects : He is the immanent Reality in which form He pervades and permeates the entire universe, and is one and all, and at the same time, He is also the transcendent Reality, the Absolute. It is this absolute aspect of the Supreme Lord that has been referred to here.

nijecchayā : *lit.* Out of His Free Will. The Supreme Lord is said to be endowed with Divine Freedom (*svātantrya-śakti*) as His inalienable nature. Although it is believed that the Divine Freedom has innumerable aspects (*śaktayaḥ asaṁkhyeyāḥ*), they are subsumed under five principle heads *viz. cid, ānanda, icchā, jñāna* and *kriyā.* While *cid śakti* is that aspect of the Divine Freedom which symbolises the power of self-revelation of the Supreme Lord, and in exercise of this He has the self-experience as *Aham*, the *ānanda śakti* is that aspect whereby the Supreme Lord who is full-in-Himself and therefore ever-resting in His nature (*svātma-viśrānta*), feels satisfied and ever at rest. The *icchā śakti*

which is the most important aspect of Divine Freedom from the creation point of view, is that aspect by which the Supreme Lord feels Himself supremely able, possessed of absolute Will and of forming Divine Resolve (*saṅkalpa*). This *icchā śakti* is at the root of all His movements and acts which includes creative activity. The *jñāna śakti* is that aspect which brings and holds all the objective self-manifestations of the Supreme Lord in conscious relationship with himself, while *kriyā śakti* is that aspect whereby the Supreme Lord translates all His resolutions into activity. It is obvious from above that the *icchā śakti* is the most important aspect of Divine Freedom which is responsible for all the movements (*spanda* —vibratory movement) of the Supreme Lord towards the unfoldment (*unmeṣa*) of the universe.

spanda : lit. Vibratory movement or flutter. The word *spanda* is a technical term which has been used in different senses in different contexts. Generally it connotes *vimarśa śakti*, but here it has been used in the sense of first 'flutter' in the involutionary movement of the Supreme Lord (*parameśvara*), which results in the manifestation of thirty-six *tattvas*, beginning with *Śiva* down to *prithvī*. A word of explanation would be necessary to clarify the exact significance of the term *vimarśa*. It has been said that the Supreme Reality *Parama Śiva* or *Parameśvara* is the equilibrium of *prakāśa and vimarśa* aspects, the *prakāśa* (Pure Illumination) representing the static aspect, is symbolised by the term *Śiva*, while *vimarśa* (the power of self-revelation) aspect representing the dynamic aspect is symbolised by *Śakti*. Since the Supreme Reality, in the Trika view, is said to be *prakāśa-vimarśa maya*, it follows that the *prakāśa* is always with the *vimarśa*, the pure Illumination with its power of self-revelation. It is on account of this that the *prakāśa* has always been spoken of as *sphurat-prakāśa* i.e. self-revealed pure Illumination. The *vimarśa* aspect of the Supreme Reality has been variously called śakti, *sāra*, *ūrmi*, *hṛdaya*, *spanda* etc. Since the *prakāśa* is always with *vimarśa* as its inalienable nature, the Supreme Reality is said to be always self-revealed. The self-revelation of the Supreme Lord, however, takes two forms—on the absolute plane this is in the form of *Pūrṇa-Ahantā*, Absolute Ego, on the plane of cosmic manifestation, it takes different forms of manifestation, such as *ahamidam*,

idameva aham etc., resulting in the manifestation of different *tattvas* (planes of existence) beginning with *Śiva Tattva*. The *Śiva tattva* thus represents the first step (though in logical sense only) towards the involutionary movement of the Supreme Lord, hence the first "flutter".

Text (*Commentry*)

इह हि स्वतन्त्रशिवाद्वयदर्शने परमेश्वरः स्वतन्त्रश्चिद्घनसंवित्स्वभावः स्वया स्वातन्त्र्याख्यया शक्त्या सततं शिवादिधरण्यन्ततत्त्वभुवनभूत-तत्त्वात्मना क्रीडनादिशीलत्वात् कृत्यपञ्चकविधायी, वस्तुतः क्रमराहित्ये-ऽपि विश्वसृष्टौ आभासनमात्रसारेण पारमार्थिककार्यकारणभावेन क्रममप्युद्भावयन् अनाख्यत्वेऽपि स्वेच्छयैव स्वात्मभित्तौ तत्तच्छिवादि तत्त्वाभिख्यामवभासयति ।

Translation

Here in the *svatantra-śivādvaya-darśana* is described the Supreme Lord who is Free (*svatantraḥ*), and is of the nature of pure 'massive' consciousness (*cid-ghana*), who, being always sportive, (*krīḍanaśīla*) etc. is doer of five *krityas*—(His) sport consisting of (manifestation) out of his own Śakti called Divine Freedom (*Svātantrya*) of all *tattvas* (which are only his different self-expressions or *parāmarśa*) beginning with the *Śiva Tattva* and extending upto *prithvi tattva*, constituting different *bhuvanas* (spheres of existence), who manifests succession (*kramam*) in the form of cause-effect relationship (existing in the different *tattvas*), looking from the supreme point of view, in the manifestation of the universe which is nothing but an *ābhāsa* (a mode of his self-manifestation), despite the fact that there is absence (in reality) of succession (*krama-rāhitya*) in the manifestation. (Although) indescribable (*anākhyātve'pi*) by His very nature, He causes (his own) self-expressions as *tattvas* like *Śiva* etc. to appear in Himself as the background (*svātmabhitau*) out of His Free Will (*svecchayā*).

Notes

svatantra-śivādvaya-darśane : *lit. in the svatantra-śivādvaya-darśana*. The doctrine of Divine Freedom of the Supreme Lord

is the cardinal point of this system, hence the appellation *svatantra* has been added to the name of the system, *Śivādvaya* or *Śivādvaita*. This particular school of Śaivism is purely monistic in outlook, and hence it should be distinguished from other Śaiva schools which are dualistic (*dvaita*) or dualistic-cum-monistic (*dvaitādvitā*) Śaiva schools. Somānanda in his work *Śiva Dṛṣṭi* gives a very interesting and mythical account of the origin of three distinct currents of Śaiva philosophy, the dualistic, the monistic and the dualistic-cum-monistic by three mind-born sons of the sage, Durvāsā. It is not known for certain whether all these schools of Śaivism flourished side by side, though some indirect references to the views of rival schools of Śaivism in the commentaries of Kṣemarāja on *Svacchanda Tantra* and of Jayaratha on *Tantrāloka* indicates the existence of such schools in the valley of Kashmir. Here it must be pointed out that there was a parallel *advaita* Śaiva tradition in Kashmir which had Śrīkaṇṭha as the most eminent exponent. It is, therefore, proper to call this particular school of Śaivism as Trika, a name which occurs in several texts of the system. (For different meanings of the term Trika see Chatterji, J.C Kashmir Śhaivism, p. 1– 3.)

kriḍanādiśīlatvat : *lit*. being of the nature of playfulness etc. The manifestation of universe by the Supreme Lord in exercise of His Divine Freedom (*svātantrya śakti*) is nothing but a mode of self-manifestation. The Trika envisages no cause for the manifestation of the universe (*viśva-unmeṣa*) and the Supreme Lord is held to be absolutely free, the task of the manifestation of the universe being accomplished by Him out of His own Free Will and in exercise of His Divine Freedom. Hence looking from This point of view, the manifestatiou of universe is nothing but Divine Sport (*kriḍā*). The doctrine of Divine Sport is thus nothing but a logical corollory of the doctrine of Divine Freedom.

krityapañçaka-vidhāyī : the doer of five Deeds or functions. The Supreme Lord is said to eternally perform five functions viz., *nigraha* (self-limitation), *sriṣṭi* (creation), *sthiti* (sustenance), *saṁhāra* (absorption) and *anugraha* (grace). The functions go on in cyclic order so that it is not possible to specify the starting point of the functions (*krityas*). Looking from the point of view of creation, however, *nigraha* (self-

limitation) may be regarded as the starting point of functions. The *nigraha* consists in the imposition of limitation on Himself (*ātma-sankoça*) by the Supreme Lord as a result of which He assumes monadic form (*cid-aṇu*). The *sriṣṭi, sthiti* and *saṁhāra* are well known functions that need no elaboration here. The function of *anugraha* is novel concept which consists in Supreme Lord's dispensing grace to spiritual monads (*cidaṇu*) whereby He actually puts an end to his self-limited form as it were. The imposition of limitation on Himself gives rise to *āṇavamala* which is destroyed with the descent of Grace *i.e.* operation of the function of Grace.

kramarāhitye'pi.....kramamudbhāvayan etc.—Strictly speaking, the Supreme Lord's creative activity is not a temporal activity, hence there can be no question of any succession in point of time. Moreover, looking from the point of view of the Supreme Lord, the act of creation is accomplished in a moment as it were, hence, logically speaking, there cannot be any order of succession in the manifestation of the universe. It is therefore held that act of creation by the Supreme Lord is an instantaneous act which implies absence of order or succession, though as a matter of fact there is a logical order (as distinguished from temporal order) in the manifestation of *tattvas* based on cause-effect relationship.

svacchyaiva svātmabhitau : Being the sole Reality and the Absolute, the Supreme Lord is the Free Agent (*svatantraḥ kartā*) who makes the universe appear with Himself as the background (*cf. svecchayā svātmabhitau viśvamunmilayati.* Pr. Hd. Sū 2). The Supreme Lord thus is the foundation of His self-manifestation as the universe.

Text

तथात्वेऽपि षट्त्रिंशत्तत्त्वमयकुलस्वरूपपरामर्शनात् आखण्ड्येन स्वचमत्कारविमर्शसाराम् अनुत्तरानन्दघनावस्थां नोज्झति इति वास्तवाशयावबोधनाय कश्चिन्महामाहेश्वरः परमेशशक्तिपातानुगृहीतः तत्त्वक्रमप्रक्रियाम् आर्याभिरेकविंशत्या समुपनिबबन्ध—**यदयमित्यादिना** ।

Translation

(Yet) inspite of (all) this, He does not forsake (*nojjhati*) His absolute nature and the state of Massive Blissfulness

(*ānandaghanāvasthā*) by manifesting the entire range of thirty-six tattvas, which is only His Divine Glory (*sva-camatkāra-vimarśa*) in the form of entire universe. In order to make others (i.e readers) understand the real significance of all this, a follower of the great Lord Maheśvara, recipient of the Divine Grace of the Supreme Lord, describes the *tattva-krama* (logical sequence in the manifestation of tattvas) through twenty-one *ārjā*-verses.

Notes

anuttaraghanāvasthām nojjhati : Though the Supreme Lord is said to manifest Himself as the universe with Himself as the background, He does not suffer any blemish; infact He does not ever forsake His Absolute Nature, and remains immersed in His Absolute Nature which is the same as Massive Blissfulness.

kascana mahāmāheśvara : The name of the author of *Ṣaṭ-trimśat-tattva kārikā* is not known even to the commentator Rājanaka Ānanda Kavi who uses the epithet great *Māhesvara* (the follower of the path of Lord Śiva) for the author.

parameśa-śaktipātānugrahīta : The commentator Ānanda Kavi thinks that the author of these kārikās has been recipient of the Divine Grace (*śaktipāta*) from the Supreme Lord which has resulted in the revelation of the true nature of *tattvas* constituting this universe.

Text (*Commentary*)

अनुत्तरमूर्तेभगवतः परमेश्वरस्य प्रकाशघनस्वात्मैकात्म्येन अवस्थितं विश्वं सिसृक्षोः दर्पणनगरवत स्वेच्छयैव स्वात्मनि आद्या प्रोन्मिमीलयिषावस्था शिवतत्त्वव्यपदेश्या, पञ्चशक्ति-निर्भरत्वात् स्वातन्त्र्यात् चिदादिप्राधान्येन क्रमशः शुद्धाध्वनि तत्त्वसृष्ट्यवभासनम्, मायाविद्यादेः संवित्प्रकाशघनपरमशिवात् व्यतिरेकानतिरेकविकल्पं-रुपहतत्वात् स्वातंत्र्यमेव केवलं विश्वोत्पत्तिसंहरणादौ मूर्धाभिषिक्तं—तत्तदनन्तशक्तिनियमानां क्रोडीकारित्वात् वक्ष्यमाणेऽपि ततद्रूपोपग्रहणे स्वतंत्र्यामुक्तत्वान्न प्राच्यस्वभावापायः ॥१॥

Translation

The desire of the Supreme Lord, who is of the nature of the Absolute, for creating (manifesting) the universe which exists within Himself as identified with His pure massive *Prakāśa svarūpa* (Pure Illumination) out of His own Free Will with

Himself as the background, (which can be explained better) on the analogy of city existing (and manifesting) in a mirror, is the first stage towards self-manifestation, this has been designated as the *Śiva Tattva*. (The Supreme Lord being possessed of) five *śaktis* (viz. *cid*, *ānanda*, *icchā*, *jñāna* and *kriyā*), (His) creation of tattvas out of (His own) Free Will is only self-manifestation in the Pure Order (*Śuddha Adhva*) with one of His five *śaktis* such as *cid etc*. dominating one by one. The tattvas like *Māyā*, *Vidyā* etc. (one of the *Kañcukas*), being different-cum-non-different from *Parama Śiva* who is of the nature of massive Illumination-Consciousness, only the Divine Freedom has been assigned the supreme place in the manifestation of and the absorption etc. of the universe. (In this manner the Supreme Lord), having infinite number of *śaktis* as identified with His Nature, does not deviate from His essential Nature (as the Absolute) in the manifestation of Himself as the infinite variety of *tattvas* (which are only his different self-expressions) in exercise of His Divine Freedom.

Notes

prakāśa-ghana-svātmaikyena avasthitam etc. :—The universe, which according to the Trika system, is only a mode of self-manifestation of the Supreme Lord, a self-exapansion in the aspect of *śakti* (*sva-śaktisphāra*), remains absolutely identified with the Supreme Lord prior to its manifestation. The Lord at that time has the self-experience (*parāmarśa*) as *Pūrṇa Aham* (Absolute Ego), as the Divine Śakti then functions as identified with Him. But as the Supreme Lord desires to project Himself as the universe, the ever vibrating Śakti which was operating as identified with Himself, starts functioning somewhat differently from Him as it were, when the universe in its seminal form (*bījāvasthā*) begins making its first appearance as desire (*saṅkalpa*). Gradually, the desire takes a form which, in that stage, is ideal one when the self-experience of the Supreme Lord as *Pūrṇa Ahaṁtā* is replaced by the self-experience as *Aham*, signifying thereby the loss of the Absolute character by the Supreme Lord. The self-experience of Supreme Lord as *Aham* in that stage does not have *Idam* (which epitomises universe in ideal form) as its countepart. Hence this stage has been described as *pronmimīlayiṣāvasthā*

—the stage in which the universe in ideal form is about to emerge from Him but has not actually emerged. This first step towards self-manifestation as universe has been technically called *Śiva-tattva.*

darpaṇa-nagarvat : *lit.* like a city reflected in a mirror. The manifestation of universe in the ideal form in that stage has been compared to the reflection of an object in a mirror. The *caitanya* aspect or *prakāśa* serves as the reflecting medium and the 'desire' *(sisrikṣā)* as the 'ideal' object in seminal form appearing in the reflecting medium. For details of the analogy, see *Paramārthasāra* of Abhinavagupta *kā* v. 12—13.

pañca-śakti-nirbharatvāt : The five principle śaktis are *çīḍ, ānanda, icchā, jñāna* and *kriyā*. For their nature and function see notes under verse 1.p. 1.

cidādiprādhanyena etc. : The five tattvas viz. *Śiva, Śakti, Sadāśiva, Īśvara* and *Śuddhavidyā* representing the emergence of the universe in gradual steps on the ideal plane, constitute what has technically been called Pure Order (*Śuddha Adhva*). The Trika system classifies the entire range of creation under two heads viz., the Pure Order (*śuddhādhva*) and the Impure Order (*aśuddhādhva*). This classification based on the operation of the particular kind of *Śakti*. For instance, it is believed that *Mahāmayā* operates in the Pure Order, while *māyā* which is responsible for the rise of discreetness and multiplicity, functions in the realm of the Impure Order which extends from *Māyā tattva* down to *prithvī*. The five tattvas, *Śiva*, Śakti etc. constituting the Pure Order have one of the five principle *Śaktis* viz. *cid, ānanda, icchā, jñāna* and *kriyā* respectively functioning dominantly.

svātantryameva......murdhābhiṣaktam : The Supreme Lord has the ever-vibrating Divine Śakti as His inalienable nature. The Divine Śakti has innumerable forms of manifestation (*śaktayaḥ asaṁkhyeyāḥ*) which, in the context of creative activity, is broadly designated as Divine Freedom. And it is in fact owing to His being endowed with Divine Freedom that the Supreme Lord has been called Free Agent (*svatantraḥ kartā*) and His *Śakti* (*svātantrya śakti*) has been regarded as the principle *Śakti* for the

emergence and re-absorption of the Universe (*viśva-utpatti* and *saṁharaṇa*).

Text

इच्छा सैव स्वच्छा संततसमवायिनी सती शक्तिः ।
सचराचरस्य जगतो बीजं निखिलस्य निजनिलीनस्य ।।२।।

Translation (*Verse 2*)

The *Icchā* is the Pure *Śakti* which is ever inherent in Himself and which is the seed of the entire animate-inanimate universe, existing in Himself as identified with Himself.

Text (*Commentary*)

तस्य स्वाभिन्ना स्वतन्त्रेच्छाशक्तिरेव उद्भविष्यतो विश्वस्य स्वान्तर्निलीनत्वात् बीजभूता शक्तितत्त्वतां याति, शक्तेः शक्तिमद्धर्मत्वेऽपि न अन्यदर्शनाभिमतवत् तस्मात् व्यतिरेकः, नैष्कर्म्येण अत्र इच्छायाः स्वच्छत्वात् हृदय-सारोर्मिप्रभृतिभिः संज्ञाभि तत्तद्दर्शनेषु अभिधानम् । परमेश्वर एव हि स्वैश्वर्योच्छलत्तया पूर्णाहन्ताचमत्कारतारतम्येन शक्तिदशामधिशेते इत्यत्र आनन्दशक्तिप्राधान्यम् ।।२।।

Translation (*Commentary*)

His *Icchā Śakti*, which being identified with Himself, is of the nature of Divine Freedom, and which holds within Himself (the Supreme Lord) the entire creation to be manifested later on in seminal form, is verily the *Śakti tattva*. Although the *Śakti* is said to be the attribute of the *Śaktimān*, yet, according to us, it is not different from the *Śaktimān*, unlike in other schools of thought. The *Icchā* (*Śakti*) is pure (in this stage) on account of being devoid of (the touch of) *Kriyā*, hence is called by various names such as the 'heart' *vimarśa*, *sāra*, wave (*ūrmi*) etc. in our system. (This stage represents) *Parameśvara* (The Supreme Lord) in His Śakti stage due to the manifestation of His Divine Glory (*Aiśvarya*) in the form of *Pūrṇa Aham*. Thus the *Ānanda Śakti* dominates in this stage.

Notes

svatantrecchāśaktireva etc. : The Supreme Lord, being the sole Reality and the Absolute has unrestricted Freedom of

Will and Act which has been called Divine Freedom. The Divine Freedom or *Svātantrya* is His Essence. Sometimes subtle distinction is made between the *Svātantrya Śakti* and *Śakti-tattva*, the former being the inalienable nature of the Supreme Lord, and the latter representing the first stage in the involutionary movement (*sriṣṭi*) of the Supreme Lord. It is stated here that *Svātantrya Śakti* with *Icchā* as the dominant aspect when the universe '*to be*' (*udbhaviṣyataḥ*) remains identified with Him representing the seed form (*bījāvasthā*) is what is technically called the *Śakti tattva*. The Śakti thus symbolises the phase of negation technically called the *śunyātiśūnyāvasthā* in as much as the Absolute nature of the Supreme Lord is negated (*niṣedhavyāpāra-rūpa*), but the universe which is '*to be*' also is only in seminal form (*bijāvasthā*).

śakteḥ śaktimaddharmatve'pi na ...vyatireka :—Unlike the Nyāya-vaiśesika system of philosophy, the Trika system holds that the *Śakti* is not different from the *Śaktimān* (the substratum of Śakti) just as the fire is not different from the power of burning (*dāhikāśakti*). Being an advaitin to the core, the Trika system believes in the identity of the two, *Śakti* and *Śaktimān*, as the former cannot exist independently of and outside the latter; if a distinction is sometimes made, it is only a logical distinction, a mental construction, not corresponding with reality.

icchāyāḥ svacchatvāt : Divine *Icchā* is said to be pure when the universe "to be" remains in seminal form, that is as identified with the Supreme Lord, hidden within His "bosom" as it were. It is only with the operation of *Kriyā Śakti* that it takes form and becomes manifest when the Divine *Icchā* gets 'contaminated' as it were.

vimarśaḥ : It is a technical term and has been used here in technical sense. *Vimarśa* signifies the dynamic aspect of the Divine Śakti of which *Prakāśa* represents the static aspect. For further elucidation see under verse 1. p. 2.

pūrṇāhaṁtācamatkāra : Endowed with ever-vibrating and ever-active Divine Śakti as His inalienable nature, the Supreme Lord is always said to reveal Himself to Himself in the absence of a

second. This self-revelation of the Supreme Lord, however, takes two forms—firstly, on the absolute plane it takes the form of *Pūrṇāhaṁtā* (Absolute Ego), and secondly, on the plane of cosmic manifestation (*Viśva-sṛṣṭi*) it takes the form of different *tattvas* which are only different modes of His self-manifestation as the universe (*viśva*). The *Pūrṇāhaṁtā* thus epitomises the manifestation of the entire range of Divine Śakti, ever-vibrating and revealing His Divine Glory (*camatkāra*) and Fulness (*pūrṇātva*). This self-revelation or self-experience (*sva-parāmarśa* as it is sometimes called) of the Supreme Lord on the absolute plane has been technically called *pūrṇāhaṁtā* for two reasons—firstly, to use the esoteric language of the system, the entire range of Divine Śakti symbolised by the garland of letters (*varṇamālā*) beginning with *a-varṇa* and ending in *ha-varṇa* with *anusvāra* as the symbol of the *bindu* i.e. Śakti focussed on one point which infinitely potential, becomes manifest in the Supreme Lord's self-experience. The self-experience as *pūrṇāhaṁtā* thus signalises the manifestation of the Divine Glory (*aiśvarya*) in its entirety. Secondly, the Supreme Lord being the sole Reality and the Absolute, His self-revelation, a kind of self-experience could only be in the form of Absolute Ego in absence of a second. The use of the term *camatkāra* with *pūrṇā-haṁta* confirms this interpretation.

ānanda-śakti-prādhānyam : The five principle śaktis viz. *cid-*ānanda, *icchā*, *jñāna* and *kriyā* are said to operate dominantly on the levels of *Śiva*, *Śakti*, *Sadāśiva*, *Īśvara* and *Śuddha Vidyā tattvas* respectively.

Text

स्वेच्छाशक्त्युद्गीर्णं जगदात्मतया समाच्छाद्य ।
निवसन्स एव निखिलानुग्रहनिरतः सदाशिवोऽभिहितः ॥३॥

Translation (*Verse 3*)

Permeating the universe which is one with Himself and which has manifested out of His *Icchā Śakti* He (the Supreme Lord) is called *Sadāśiva* who residing there always dispenses Divine Grace to all.

Notes

anugrahaniratah :

As has been already stated (in Note under Verse 1 P. 5.), the Supreme Lord eternally performs five functions viz. *nigraha* (self-limitation), *sriṣṭi* (creation), *sthiti* (sustenance), *saṁhāra* (absorption) and *anugraha* (grace). Although the Divine Grace is said to be flowing perennially from the highest Source i.e. the Supreme Lord, it is believed that He dispenses Grace to self-limited spiritual monads (*cidaṇus*) from the level of *Sadāśiva*. The Divine Grace is generally not available to *cidaṇus* directly from the Supreme Lord; it always flows through a medium who is either a Divine being such as *Sadāśiva*, or human being such as embodied *guru*. It is said that the *vijñānākalas*, the pure subjects (pramātās) who, on account of being enwrapped by only one kind of *mala* i.e. the *āṇavamala*, stay above the level of *Māyātattva* but below the level of *Śuddha Vidyā*, receive the Divine Grace directly from *Sadāśiva*.

Text (*Commentary*)

तस्यैव परमेश्वरस्य स्वस्वातन्त्र्योद्भासितस्य विश्वस्य विशुद्धसं-विन्मात्राधिकरण्येन स्वात्मन्येव समुल्लासनात् सदित्याख्यानात् सदाशिवतत्त्वावस्था, तत्र प्रोन्मीलितमात्रचित्रकल्पतया इदमंशस्य अस्फुटत्वात् इच्छाप्राधान्यम्, अतः स भाविनः समस्तभावराशेः सम्यक् बहिरवबिभासयिषालक्षणक्रीडारसिकत्वात् अनुग्रहनिरतस्तद्भूमिकां गृह्णाति इत्यतो निवसन्नित्युक्तम् ॥३॥

Translation (*Commentary*)

(This stage) of the Supreme Lord (represents) the *Sadāśiva tattva* in whom the universe, called *sat* (Pure Existence) and which has pure consciousness as its substratum, is manifested (by Him) in exercise of His Divine Freedom. In the (universe epitomized by the term) *Idam*, being hazy like picture just revealed, the *icchā śakti* dominates in that stage. Therefore, in order to make all the *bhāvas* manifest, (He), exercising His Free Will in the form of Divine Sport, assumes the role of *Sadāśiva*, (always) dispensing Divine Grace.

Notes

pronmititamātra citrakalpatayā idamaṁśasya etc. :

The universe, epitomised by the term '*idam*' on the different levels of pure creation (*śuddha adhva*), just starts 'emerging' (*pronmīlitamātra*) as it were in the self-experience of the Supreme Lord in the stage of *Sadāśiva*. Consequently He gets only a hazy view of the universe which then exists as the pure subjective experience (*saditi*) in the ideal form, not different from Himself as the subject. As it is the Divine Will 'to be' which may be held responsible for this development, it is said that *icchā śakti* dominates in this stage of manifestation of *Sadāśīva*.

......*krīḍārasikatvāt etc.*

The Supreme Lord has been rightly called *krīḍā—rasika* (Fond of Divine Sport) as it is He alone who by operating His Divine Freedom is responsible for the manifestation of the universe out of His own Free Will.

Text (*Verse* 4)

विश्वं पश्चात्पश्यन् इदन्तया निखिलमीश्वरो जातः ।
सा भवति शुद्धविद्या येदन्ताहन्तयोरभेदमतिः ॥४॥

Translation (*Verse 4*)

Experiencing the entire universe in the form of *Idam*, the Supreme Lord becomes *Īśvara* in the succeeding stage. (Again) in the following stage, He becomes the *Śuddha Vidyā*, the experience of the (essential) unity of *Ahaṁtā* and *Idaṁtā*.

Text (*Commentary*)

एवं क्रमावभासनात् विश्वस्य शुद्धसंविन्मात्राधिकरण एव स्फुटतया परामृश्यमानस्य अहमंशेऽभिषेचनात् स एव परमेश्वरः ईश्वरतत्त्वदशामधिश्रयति, अत्र वेद्यजातस्य स्फुटावभासनात् ज्ञानशक्त्युद्रेकः । आन्तरदशाया उद्रिक्तत्वात् सदाशिवावस्था बहिर्भावपरतोद्रेकात् तु ईश्वरावस्था इत्यनयोर्विशेषः ।

Translation (*Commentary*)

By manifesting the the entire universe clearly in gradual stages which has the pure *Caitanya* as its substratum, and by sprinkling the same in *Aham*, He assumes the role of *Īśvara tattva*. The *jñāna śakti* is said to dominate as the entire range of objects of knowledge is manifested clearly in this stage. The stage of *Sadāśiva* is one which is characterised by the dominance of intrinsic state (nature) (while) the state of *Īśvara* is characterised by the dominance of extrinsic state (nature) in somewhat different form, this is their (basic) difference.

Notes

viśvasya...sphuṭatayā parāmriśyamānasya etc. :

In the succeeding stage i.e. on the level of *Īśvara tattva*, the universe in the ideal form i.e. *idam* gain prominence in the self-experience (*parāmarśa*) of the Supreme Lord so that the *idam* (objective self-experience) dominates over the *Aham* (subjective self-experience). As a result of this, the Supreme Lord experiences the universe (in ideal form) with clarity but as non-different from Himself. As a matter of fact, on all the levels of pure creation (*Śuddha Adhva*) the universe is experienced as held in identity with Himself, the distinguishing feature of each of different levels being the difference in the degree of clarity (*sphuṭatva*) of the universe as epitomised by the term *idam*. On the level of *Īśvara tattva*, the *jñāna śakti* is said to operate by as it brings into relation the pure subject (*Aham*) and the pure object (*idam*) which happen to dominate the self-experience of the Supreme Lord.

Text (*Commentary*)

प्ररूढभेदस्य इदन्तांशस्य समधृततुलापुटन्यायेन अ्रहमंशस्फुरणायां शुद्धविद्यातत्त्वम् । अत्र विश्वस्य स्फुटतरं परामर्शनात् क्रियाशक्तिः प्रधाना । इयति च शुद्धस्वातन्त्र्यमेव तत्तद्वैचित्र्येण प्रस्फुरति इति शुद्धोध्वा ॥

Translation (*Commentary*)

When the *Idaṁtā* is clearly manifested as different (from the *Ahaṁtā*) and the *Ahaṁtā* is also manifested in such a manner that

there is such equilibrium as it were as between the two pans of evenly-held scale, then is (manifested) the *Śuddha Vidyā tattva*. In this stage, the universe is manifested clearly, hence there is the dominance of *Kriyā Śakti*. In all these (stages), the pure *Svātantrya* (Divine *Śakti*) in fact is manifested in different forms, hence these are called the Pure *Adhva* (Way or Order).

Notes

prarūḍhabhedasya idaṁtāṁśasya samadhrita-tulā-puṭa-nyāyena etc. :

On the level of ***Śuddha*** *Vidyā*, on the other hand, the *Ahaṁ* aspect of the self-experience of the Supreme Lord which was in the background on the level of *Īśvara tattva*, also gains prominence to such an extent that both *Aham* and *Idam*, symbolising pure Subject and pure Object, become equipoised (*samadhrita-tulānyāya*). This results in better experience of the universe (*viśva*) by the Supreme Lord. On this level, the *Kriyā Śakti* is said to function prominently which causes further evolution of the universe.

śuddhodhvā : *lit.* Pure Order. As has already been indicated, the *ācāryas* of Trika school broadly classify the different levels of creation (constituted by 36 tattvas) under two heads viz. the Pure Order (*śuddhodhva*) and the Impure Order (*aśuddhodhva*). The distinction between these two orders (*adhvas*) lies in the fact that former is characterised by the operation of Divine Śakti in Pure form technically called *Mahāmāyā*, while the latter belongs to the realm of *Māyā Śakti* which is an aspect of Divine *Śakti* in impure form. The Pure Order thus lies in the realm of *Mahāmāyā*.

Text (*Verse 5*)

माया विभेद बुद्धिर्निजांशजातेषु निखिलजीवेषु ।
नित्यं तस्य निरङ्कुशविभवं वेलेव वारिधे रुन्धे ।।५।।

Translation (*Verse 5*)

Māyā is the sense of difference in all *jīvas* manifested out of Himself (the Supreme Lord). Just as shore holds on or obstructs (the vast expanse) of sea, she (*māyā*) also obstructs the manifestation of the Supreme Lord's unfettered Glory.

Notes

nirańkuṣavibhavam : *lit.* unfettered Glory. The self-manifestation of the Supreme Lord as the universe within Himself as the background is indicative of His unfettered Divine Glory (*aiśvarya*), as in the self-manifestation as the universe the Supreme Lord does not use any other material save His own Power (*Śakti*). But in course of cosmic involution (to borrow an expression from Sri Aurobindo) when the Supreme Lord enters the realm of *Māyā* from *Mahāmāyā*, He suffers limitation as a result of which difference and discreetness become the order of the day.

Text (*Commentary*)

अशुद्धे पुनरध्वनि परमेश्वर एव स्वात्मप्रच्छादनक्रीडया अघोर-भट्टारकभूमिं मन्त्रमहेश्वररूपां गृहीत्वा दुर्घटसम्पादनसामर्थ्येन माया-शक्त्या स्वतोऽन्योन्यतश्च भिन्नमणुनां भोगसिद्धये कलादिक्षित्यन्तं जडाजडवर्गं क्रमतोऽक्रमतोऽपि अवभासयति, तत्र भिन्नभिन्नप्रथात्मक-मायीयमलेन स्वाङ्गकल्पेष्वपि जड़वेद्यवर्गेषु विभिन्नतया बुद्धिरेव मायाख्यं तत्त्वं येन तस्य निरर्गलं स्वातन्त्र्यं प्रतिहन्यते, वेलयेव अब्धितरङ्गाणां वैभवम् ॥५॥

Translation (*Commentary*)

In the Impure Order, the Supreme Lord, assuming the role of *Aghora Bhaṭṭāraka* in the form of *Mantramaheśvara*, in order to perform the Divine Sport of self-concealment, makes manifest in succession as well as in a moment as it were, the inanimate and animate creation beginning with *kalā* and ending in *akāśa* for the enjoyment of (Spiritual) monads who are different from Himself (the Supreme Lord) as well as one another, by operating Māyā Śakti which is capable of accomplishing the most difficult task.

There the knowledge of all inanimate objects as different (from each other as well as from the Knower) despite there being a part of the Knower as it were owing to the *māyīya mala* which is responsible for (the experience) of all differentiation, is *Māyā tattva* by which the Divine Freedom of the Supreme Lord is obstructed in the same way as the waves of the ocean are obstucted by the shore.

Notes (*Commentary*)

svātmapracchōdana krīḍayā ; *lit*. in the form of Divine Sport of self-concealment. The Trika system holds that it is the Supreme Lord who, out of His own Free Will, assumes limitation by covering His absolute Nature (i.e. the nature as the Supreme Lord) and manifests Himself in diverse forms, both as subjects and objects on the impure level (*aśuddha adhva*) that is the level of Māyā. Looking from the point of view of the Supreme Lord, the entire process of self-manifestation as universe is nothing but a play (*krīḍā*) which incidently is the essence of His Divine Freedom.

aghorabhāṭṭarakabhūmim : *lit* : the role of *Aghora Śiva*. The Supreme Lord has been given this appellation on His assuming the role of governor of the universe. In fact He is a *mantra maheśvara* (one of the seven kinds of *pramātās* or subjects) who functions as the governor of the universe and operates *Māyā Śakti* in order to manifest the world of multiplicity. Aghora Bhaṭṭārka or Aghora Śiva has also been described as medium through whom the Divine Grace flows to the unembodied beings such as *vijñānākalas*.

durghaṭa-sampādana-sāmarthyena :

The Trika system describes the ever-vibrating Divine Śakti as operating on three levels simultaneously; firstly, it functions on the level of pure order (*Śuddha Adhva*) as the intrinsic power of the Supreme Lord and is technically known as *Mahāmāyā*. Secondly and thirdly it operates on the level of impure order as the power of discreetness and difference which has variously been called Māyā and Prakriti. On the level of Pure Order when Divine Śakti operates as identified with the Supreme Lord, He has the self-experience either as *Pūrṇa Aham* in the absence of a second or as the Universe (*viśva*) held in identity with Himself. The Universe in this stage is 'ideal' one represented by *idam*, symbolising as it were 'desire' on the part of the Supreme Lord to be many (*eko'ham bahu syām)*. On the level of Impure Order however when the Divine Śakti functions somewhat separetely as *Māyā śakti* it gives rise to discreetness and multiplicity. The 'ideal' Universe then tends to assume concrete form as it were. *Prakriti* which also has been

conceived as *Śakti*, is further concretization of Divine *Śakti* responsible for the manifestation of various material *tattvas*, beginning with *buddhi*. These three kinds of *Śakis* are as a matter of fact one in essence, constituting the Divine Glory of the Supreme Lord. Here only Māyā Śakti has been referred to as capable of accomplishing the most difficult or inconceived thing (*durghaṭa*).

kramato' kramato'pi etc. : the manifestation of 36 tattvas constituting the entire universe has been described both as one of succession and simultaneous. Looking from the point of view of the Supreme Lord the entire range of creation is manifested in a moment as it were, hence there is no successoin in point of time, though the existence of logical succession cannot be denied.

māyīya mala etc.

The Trika system postulates three kinds of *malas* as sheaths that cover an individual being, They are *āṇava mala*, *māyīya mala* and *kārma mala*. The *āṇava* mala is the foundational mala which arises from the imposition of self-limitation (*nigraha*) by the Supreme Lord whereby He manifests Himself as countless number of limited *pramātās* (subjects) who are bereft of Divine glory. Then *māyīya mala* comes into being through the operation of *Māyā Śakti* and her progeny of five tattvas (*Kañcukas*) whereby the self-limited beings (*cidaṇus*) are further ensnared. The *kārma mala* arises from the residual impressions of *Karma* and said to be responsible for association of individual with an appropriate kind of body.

Text

स तया परिमितमूर्तिः संकुचितसमस्तशक्तिरेष पुमान् ।
रविरिव संध्यारक्तः संहृतशक्तिः स्वभासनेऽप्यपटुः ॥६॥

Translation (*Verse 6*)

He (The Supreme Lord) who, having by her (*Māyā*), had become of limited form with all his powers contracted is this *Puruṣa*; he is like the sun becoming red at eventide and his power

(of shining) contracted so that he is hardly able to reveal himself (by shining freely).

Notes

sañkucita-samasta-śaktiḥ pumān etc.

The Trika system holds that the Supreme Lord assumes the form of spiritual monad out of His own Free Will by operating *Nigraha* aspect of Divine Freedom (*Svātantrya*). As a result of the operation of *Nigraha Śakti,* distinct types of subjects or experiencers (*pramātā*) are manifested, the first type is technically called *vijñānākalas*, and the second and third types are technically known as *pralayākalas* and *sakalas*. The *Vijñānākalas* are pure subjects (*pramātās*) who, though bereft of their essence i.e. Divine Freedom as a result of the operation of *Nigraha Śakti,* are said to remain above the level of Māyā, always immersed in their pure Nature. They are devoid of bodies and have to remain in unembodied condition till *Mahāpralaya* (Cosmic Dissolution). The *Pralayākalas* on the other hand as impure subjects, subjects who stay in Māyā in disembodied condition. These two types of subjects have neither any evolution i.e. spiritual progress nor involution, they have to remain as they are till *Mahāpralaya.* The third type of *pramātas* (subjects) called *sakalas* have involution and evolution and they have been referred to here as *puruṣas* in the process of involution when they have not been associated with psycho-physical apparatus i.e. body. *Puruṣas* thus are *sakalas* in the making.

Text (*Commentary*)

अविकार्यस्यापि तस्य चिदात्मनः स्वशक्तीनां संकोचनपुरःसरं शक्तिदारिद्र्यमापन्नस्य अण्वपरपर्याया पुरुषसंज्ञा, संहृतशक्तित्वेन परिमितात्मा स स्वात्मैश्वर्यमपि प्रत्यभिज्ञातुमपटुः संचरति विभिन्नयोनिषु । यदा पुनः शक्तिपाततारतम्यात् विज्ञापितैश्वर्यः स्वाङ्गकल्पमेव विश्वं प्रत्यभिजानीयात् तदा जीवत् शिवभावं प्रत्यापद्यते ॥

Translation (*Commentary*)

Although incapable of undergoing any change in essence when He, who is of the nature of pure *Caitanya,* becomes bereft of *Śaktis*, due to contraction of His *Śaktis*, He is reduced to monadic form in which is also called *puruṣa*. (Then) owing to His *Śaktis*

having been contracted he, being of the nature of contracted soul (spiritual monad), is unable to recognise his own (Divine) Glory and therefore continues to transmigrate from one life to another.

(And again) when, due to difference in the degree of intensity of Divine Grace (received by him), he is made aware of his Divine Glory by *Śuddha Vidyā*, the entire universe then (begins to) appear to him as if his own part and parcel, and then he attains *Śiva-bhāva* while in mortal frame.

Notes

śaktidāridryamāpannasya etc.

The Trika system believes that as soon as the Suprence Lord imposes limitation on Himself out of His Free Will (*svecchayā*), His Divine Freedom which is His Essence, gets contracted and assumes the form of fetters like *rāga* vidyā *kāla* etc. (as will be presently shown) and he too assumes monadic form in which he is called *puruṣa*. The *puruṣa* thus is the Supreme Lord Himself devoid of Divine Freedom owing to self-imposed limitation.

śaktipātatāratamyāt vijñāpitaiśvaryaḥ etc.

The Trika system holds that the Supreme Lord who had assumed the form of *puruṣa* by operating the *nigraha* aspect of Divine Freedom, is restored to his original status as Supreme Lord by operating *Anugraha* aspect of Divine Freedom. It is believed that the Supreme Lord operates eternally the cycle of five *Krityas* (Divine Functions), viz. *Nigraha* (Self-Limitation), *Śriṣṭi* (Creation), *Sthiti* (Maintenance), *Saṁhāra* (Dissolution), and *Anugraha* (Divine Grace) causing the manifestation and dissolution of the entire universe with himself in the background (*cf. pancakrityakāri parameśvaraḥ*). If the *nigraha* is taken to be the starting point in the cycle of *krityas*, then *Anugraha* should be regarded as the concluding point which completes the Divine cycle of the eternal Functions of the Supreme Lord. The *Anugraha* thus is behieved to flow eternally from the Supreme Lord torwards the fettered souls (*cidaṇus* or *puruṣa*) which has been technically called *Śaktipāta*. Though the Divine *Anugaraha* (Grace) flows in uniform measure to all fettered souls, it is available to them in varying intensity owing to their varying capacity of receiving the same.

The Trika system therefore holds that intensity of Divine *Anugraha* (Grace) is directly in proportion to the capacity of an individual soul which varies from person to person. Abhinavagupta in his *Tantrasāra* has spoken of nine kinds of *Śaktipāta* (Divine Grace) in order of intensity. Though the Divine Grace is believed to differ in intensity from individual to individual, qualitively speaking there is no difference in the Grace received by an individual. That is to say, as soon as fettered Soul (*Cidaṇu*) receives Divine Grace even in least intense form, the *ānavamala* (the original limitation) in him is at once destroyed and he is restored to his Divine Status (i.e. *Śivatva*). This has been reffrred to here as 'made aware of his Divine Glory' by *Śuddha Vidyā*. The universe which previously appeared to him as something different from him, then begins to appear to him as His Divine Glory, He thus becomes a living *Śiva*.

Text (*Verse 7*)

सम्पूर्णकर्तृताद्या बह्व्यः सन्त्यस्य शक्तयस्तस्य ।
संकोचात्संकुचिताः कलादिरूपेण रूढयन्त्येवम् ।।७।।

Translation

His Śaktis are many, consisting of complete *Kartritva* (Power of Action) and others, but on his becoming contracted (i.e. limited) they also become contracted in the form *Kalā* and the rest and make him thus manifest (as *Puruṣa*).

Text (*Commentary*)

शक्त्यन्तरक्रोडीकारिण्या स्वातन्त्र्यशक्त्यावियुक्तत्वादेव परमेश्वरस्य बहुशक्तित्वं, संकोचग्रहणादेव सर्वास्तच्छक्तयः संकुचितीभूय कलादितत्त्वपञ्चकेन प्ररोहमुपगच्छन्ती । ता यथा—सर्वकर्तृता, सर्वज्ञता, तृप्तिः, नित्यता, स्वातन्त्र्यमिति, एतत्पञ्चकं शुद्धाशुद्धभेदेन द्विधा—परमेशविषयतया शुद्धं, संसारविषयतया तु अशुद्धम् ।।७।।

Translation (*Commentary*)

Due to His non-difference with the Divine Freedom (*Svātantrya*) which holds within her (Divine Freedom) bosom innumera-

ble Saktıs, *Parameśvara* (The Supreme Lord) is said to be endowed with innumerable *Śaktis* when He assumes self-limitation, all His *Śaktis* get limited and assume the form of five *Kalās* etc.

They are—Omnipotence, Omniscience, Self-satisfaction, Eternity and Divine Freedom. These five again are of two kinds, pure and impure—those related to the Supreme Lord are pure and those which have relation with the world are impure.

Notes

parameśvarsaya bahuśaktitvam etc.

The Divine Śakti which is the Essence of the Supreme Lord, (ef *hṛdayam parameśatuḥ*) is said to have innumerable forms of expressions but they are subsumed under five principle heads viz, Omniscience etc. It is through the functioning of these Śaktis that the Divine glory of the Supreme Lord is manifested.

svātantryamiti

The term Divine Freedom is used in two senses—in general sense it denotes the ability of the Supreme Lord to express Himself in any form He likes, and in technical sense it stands for the Divine Śakti with all its infinite potentiality.

śuddhāśuddhabhedena dvidhā—

The five principle *śaktis* viz. Omnipotence etc. expressing Supreme Lord's Divine Glory (*aiśvarya*), have two-fold expressions—in the Supreme Lord these *śaktis* signalise his Divinity while in a self-limited individual (*cidaṇu*) these śaktis get contracted with the imposition of *āṇava mala* when these assume the form of *Kañcukas* (snares) described in the following lines. The Divine Śakti, in the Surpreme Lord being inalienable Nature, is considered to be pure while in an individual is said to be impure on account of contraction (*sañkoca*).

Text *(Verse 8)*

तत्सर्वंकर्तृता सा संकुचिता कतिपयार्थमात्रपरा ।
किञ्चित्कर्तारममुं कलयन्ति कीर्त्यते कला नाम ॥

Translation (*Verse 8*)

When the Omnipotence, getting contracted, becomes capable of achieving only a few things and thus (it) reduces him (the Supreme Lord) to the state of doing limited things, it is designated as *Kalā*.

Text (*Commentary*)

गोपितस्वरूपत्वान्निरुद्धशक्तेः परमेश्वरस्य सर्वकर्तृताशक्तिः प्राणादिपरिमितप्रमातृभावे किञ्चित्कर्तृतोद्दलनात्मना कलनेन कलातत्त्वात्मतां याति, यद्वशात् किञ्चिदेव कर्तुमुत्सहते अणुः, न सर्वत्र कर्तृत्वमिति ॥

Translation

Owing to the concealment of His (real) nature (resulting in) the obstruction of His *Śaktis*, the Omnipotence of the Supreme Lord who has taken the role of limited Knower (*parimita-pramātā*) assumes the form of *Kalā tattva* consisting of limited authorship (*Kiñcitakartṛtva*) in the in invlutionary movement. Due to this, the *cidaṇu* (spiritual monad) becomes capable of doing only limited things and not all at all places.

Text (*Verse 9*)

सर्वज्ञतास्य शक्तिः परिमिततनुरल्पवेद्यमात्रपरा ।
ज्ञानमुत्पादयन्ती विद्येति निगद्यते बुधैराद्यैः ॥९॥

Translation (*Verse 9*)

His power of Omniscience becoming limited and (assuming the) capacity of knowing only a few things and producing knowledge (of a limited character) is called *Vidyā* by the wisemen of the olden times.

Text (*Commentary*)

एवं तस्यैव सर्वज्ञताशक्तिः संकोचं गृहीतवती किंचिज्ज्ञेयमात्रपरत्वेन ज्ञानोत्पादनात् विद्यातत्त्वं, विद्ययैव बुद्धिदर्पणे प्रतिफलिता भावा विविच्यन्ते–गुणसंकीर्णनतया तस्य विवेक्तुमक्षमत्वात्, तस्मात् विद्ययैव अर्थविवेकः ॥९॥

Translation (*Commentary*)

Thus His Omniscience, becoming limited, assumes the form of *Vidyā tattva* owing to producing knowledge of only limited objects. The *bhāvas* (ideas) reflected in the mirror of *buddhi* (intellect) are distinguished by *Vidyā*, because disinction between different objects cannot be made by merely enumerating their *guṇas* (characteristic features), therefore it has been said that disinction between one object and another is made by the *vidyā tattva*.

Notes

buddhidarpaṇepratiphalitā bhāvā etc. : The Trika system believes that concrete objects first have their existence as ideas in *buddhi* and it is through *kriyā śakti* that these ideas assume concrete form. The *icchā*, *jñana* and *Kriyā Śaktis* play major role in the manifestation of world of object. For details, see *Paramārthasāra of Abhinavagupta*.

Text (*Verse 10*)

नित्यपरिपूर्णतृप्तिः शक्तिस्तस्यैव परिमिता तु सती ।
भोगेषु रञ्जयन्ती सततममुं रागतत्त्वतां याता ॥१०॥

Translation (*Verse 10*)

There is His another *śakti* which consists in eternal complete satisfaction; the same becoming limited and attaching him to ever-enjoyment, this śakti is reduced to the form of *Rāga tattva*.

Text (*Commentary*)

परमेश्वरस्य नित्यपरिपूर्णतृप्तिर्नाम शक्तिः पारमित्यं याता यत्र क्वचन उपादेयाद्यभिमते "किञ्चन्मे भूयात्" इति सामान्येन अभिष्वङ्ग-मात्रादापद्यते रागतत्त्वम् । विशेषाभिष्वङ्गस्तु अस्यैव पल्लवितप्राय इति एतदेव कलाविद्ययोः प्रागुक्तयोः किञ्चिद् भागे निमित्तम् ॥१०॥

Translation (*Commentary*)

The power of ever complete satisfaction of the Supreme Lord when gets limited and (when) arises out of some desirable object taking the form of desire like 'This be mine', causing thereby development of a general attachment towards it (the object of desire) it is called *Rāga tattva*. There is special attachment when

this is spread as it were, and this is due to *Kalā* and *Vidyā tattvas* to some extent which have been described above.

Notes

nityaparipūrṇa triptirnāma etc. : The Supreme Lord by His very nature is ever self-satisfied and even at rest (*svātmaparipurṇa* and *svātmaviśrānta*) but account of self-imposed limitation (*svātmanigraha*). He develops 'want' and attachment for some object of enjoyment as it were. Thus the state of His self-satisfaction is replaced by a state of want for objects of enjoyment as it were consequent on the imposition of limitation by Himself. In the first instance, this 'want' or 'attachment towards some object is only in the form of general desire or attachment, but later it takes the form of specific attachment for certain object when *Kalā* and *Vidyā tattvas* operate in co-operation with *rāga tattva*.

Text (*Verse 11*)

सा नित्यतास्य शक्तिर्निकृष्य निधनोदयप्रदानेन ।
नियतपरिच्छेदकरी क्लृप्ता स्यात्कालतत्त्वरूपेण ॥११॥

Translation (*Verse 11*)

That Śakti of His which is Eternity (*nityatva*) descending and producing appearance and disappearance (birth and death), and which ever in regulated manner perform the function of division or delimitation (*pariccheda*) should be regarded as in the form of *Kāla tattva*.

Text (*Commentary*)

अकालकलितस्य चिदात्मनो नित्यत्वाख्या शक्तिन्यग्भावमाश्रित्य कार्यारूषितकर्तृत्वकलनया अणुं तुट्यादिक्रमाभासनात्मना कालेन संयोज्य कालतत्त्वव्यपदेश्या कल्प्यते, येन अयमणुः भूतादिक्रियाक्रमकलितः कालवशतामपद्यते ॥११॥

Translation (*Commentary*)

Untouched by Time the *nitya śakti* of the Supreme Lord, on assuming contraction and by joining the self-limited *cidaṇu* with *Kāla* through the manifestation of individual steps, putting on *Kartritva* uncovered by *Kārya*, is known as the *Kāla tattva*. This

particular *cidaṇu* becomes subject to *Kāla* which is in the form of movement (*Kriyā*) and succession of the *bhūtas*.

Notes

aṇum tuṭyādi kramābhāsanātmanā kālena saṅyojya etc. :- The Supreme Lord by His very nature is beyond Time, Space and Causality. But, sometimes, He is described as Eternal. This concept of Eternity, which is said to be one of His inalienable charactistics, is not one of time which is a physical concept having relation of movement of heavenly bodies such as earth etc. and succession, He is Eternal in the sense of 'Timeless' Eternity, ineffable and unchanging. But when He imposes limitation on Himself to manifest Himself as a *cidaṇu*, he is subject to experience of change which involves experience of time. It is in this manner that the Supreme Lord who is beyond Time, Space and Causality becomes subjects to the experience of Time, Space and Causality. It may be noted here that Time is a multidimensional concept in Indian philosophy, because Time has gross physical experience in which form it is related to the movement of earth and other bodies of solar system and it also has non-physical expression in which form it extends beyond material world. The former may be called *Sthula Kāla*, physical time which is related to gross change and movement and succession. But beyond the gross material world, there is subtle Time which is related to the vibration of Divne Śakti. Obviously, this subtle time is non-material in essence. Here only gross physical time has been referred to by the term *Kāla*.

Text (*Verse 12*)

यास्य स्वतन्त्रताख्या शक्तिः संकोचशालिनी सैव ।
कृत्याकृत्येष्ववशं नियतममुं नियमन्त्यभून्नियतिः ॥१२॥

Translation (*Verse 12*)

That which constitutes His *Śakti* called Freedom, the same *Śakti* and none other, becoming contracted and subjecting Him perforce to guidance and regulation (*niyamaṅ*) indefinitely ordered and restricted manner (*niyatam*) as regards what is to be done and not done i.e. what he must do or not do at any given moment of time, is *Niyati*.

Text (*Commentary*)

स्वतन्त्र्यमेव अस्य परप्रमातुः संकुचत् नियतितत्त्वतामाभासयति, यतः कार्याकार्येषु नियमाधानात् विशिष्टे कार्ये विशिष्टं कारणमेव आदध्यान्ना-नियतमिति । एतेन कलादिना कञ्चुकेन आवृतोऽयं शक्तिदारिद्रयमनुभूय कलादिमुखेनैव स्ववैभवात् प्रतिवितीर्णकिञ्चिदंशः पशुरित्युच्यते ।

Translation (*Commentary*)

The Divine Freedom of the Supreme Experiencer, when contracted, manifests itself in the form of *Niyati tattva* whereby introducing regulation or order in what is cause and what is effect, particular cause getting related to a particular effect and thus subjected to an order or regulation. When he (the Supreme Lord) is covered by such sheaths like *Kalā* etc., he experiences himself bereft of his *Śaktis* and fallen from Divine Glory due to (his association with) *Kalā* etc., he becomes limited and is called *paśu.*

Notes

svātantryameva...niyatitattvatāmābhāsayati etc. : The term *svatantrya-śakti* here has been used in a limited sense. The Supreme Lord as the Supreme Being has unrestricted access to "All this" (*idam*). Hs is Omnipresent in the sense He is not only present in all space but is transcendernt of all space. That is to say, he is not confined to a particular area and has experience therein under restricting conditions such as cause, sequence, occasion etc. He is *Vyāpaka* not in special sense. When the Supreme Lord imposes limitation on Himself and manifests Himself as *cidaṇu,* His *Vyāpaktava* or *Svatantrya* which is His one of characteristics of His Divinity, undergoes change and takes the form of *Niyati*— confinement to a limited location and regulation as to cause, sequence, occasion etc. This leads to the experience of space or positional relations.

kalādinā kañcukena āvrito'yom pasuḥ etc. : *Kāla, vidyā rāga, kāla* and *niyati* are technically called *kañcukas* or limitations which in close co-operation with Māyā reduce the Supreme Experiencer, Parama Śiva to a limited being, a *paśu pramātā.* The order in which these *kañcukas* have been described is one given by Abhinavagupta. Utpalācarya in his *Vritti* on *Īśvara-pratyabhijñā*

kārikās however counts them in reverse order, beginning with *kāla*.

Text (*Verses 13-14*)

इच्छादित्रिसमष्टिः शक्तिः शान्तास्य संकुचद्रूपा ।
संकलितेच्छाद्यात्यकसत्त्वादिक साम्यरूपिणी तु सती ॥१३॥
बुद्ध्यादिसामरस्यस्वरूपचित्तात्मिका गता प्रकृतिः ।
इच्छास्य रजोरूपाहंकृतिरासीदहं प्रतीतिकरी ॥१४॥

Translation (*Verse 13*)

The group of His three *Śaktis* beginning with *Icchā* (is called) *Śantā Śakti* which, when contracted in the form of edited (subdued) *Icchā etc*., becomes the equipoise of *sattva* etc. as, it were.

(*Verse 14*)

When *buddhi* etc. (rest) in the *svarūpa* which is the equilibrium (of the three *guṇas* or *śaktis*) in the form of *Citta*, it is called *Prakriti*. His *icchā* is in form of *rajas* and *ahaṁkāra* which is responsible for the experience of ego.

Text (*Commentary*)

अस्य शान्ताख्याशक्तिरक्षुब्धत्वात् इच्छादीनां शक्तीनां गर्भीकरणात् समष्टिरूपा, पारमित्यग्रहणाच्च गुणानामविभागावस्था प्रकृतितत्त्वम् । गुणानामिच्छादिशक्तित्रिकेन अन्वारब्धत्वात् त्रित्वं–यत्प्रक्षोभात् प्राकृतिकसर्गस्य प्रसरः । तत्र चित्तात्मके बुद्धयकृन्मनांसि साम्यावस्थामधिश्रियन्ति ।

अत्र तत्त्वक्रमप्रसरे शिवादिसकलान्तेषु प्रभातृवर्गेषु ज्ञानक्रियाशक्ती एव मुख्यमुपकरणं, ते एव संकुचिद्रूपे ईश्वर-शुद्धविद्ये, संकुचिते विद्याकले, अत्यन्तसंकुचिते बुद्धिकर्मेन्द्रियाणि, क्रियायाः संकोचसीम्नि भूत–सूक्ष्मादि इति विज्ञेयम् । अणोः रजः परिणामिनी इच्छाशक्ति अहमित्याभिमानलक्षणा अहंकृतिः ॥१३-१४॥

Translation (*Commentary*)

His *Śāntā Śakti* is of the nature of *samaṣṭi* (aggregate) as it has in her bosom *Śaktis* like *icchā etc*. and in the state of equilibrium (*akṣobaḥ*). This *śakti* when contracted is called *Prakriti* (on

the lower plane) which is the state of equipoise of the three *guṇas*.

The manifestation of *guṇas* follows from the three *Śaktis* beginning with *icchā*; (they) are threefold and it is from the *guṇa Kṣobha* (the disturbance in the equipoise of the *guṇas*) that creation from *Prakriti* takes place. The *buddhi* (intellect), *ahaṁkāra* (ego) and *manas* (mind) rest (*adhiśriyanti*) in the equilibrium of the *citta*.

In the manifestation of the *tattvas* and the totality of *Prāmātas* (subjects) beginning with *Śiva* down to *sakala* (embodied being), *Jñāna* and *Kriyā Śaktis* are the chief cause (*upakrama*). When they are about to assume contraction (*sañkucadrūpa*), they are (called) *Iśvara tattva* and *Śuddha Vidyā*. When they are actually contracted, they form the *Vidyā* and *Kalātattvas* and when they are extremely contracted they are known as *Jñānendriya* and *Karmendriya*.

The five *bhutas* (gross elements) and the five *tanmātrās* (subtle elements) should be understood to mean the zenith of the contraction of *Kriyā Śakti*. The *Icchā Śakti* in the monadic soul (*aṇu*) which, under the influence of *rajas* produces the sense of egoity (*abhimāna*) as "I am" is *ahaṁkāra*.

Notes

Śāntāśakti—As discussed elsewhere in this book, the Divine *Śakti* has three principle modes of self-expressions. First, as the inalienable nature of the Supreme Lord, Divine *Śakti* expresses itself as *Mahāmāyā*. The operation of *Mahāmāyā* is responsible for Supreme Lord's self-manifestation as pure Tattvas beginning with *Sadāśiva* down to *Śuddha Vidyā*. Second when the Divine Śakti functions as power of obscuration (*tirodhānakarī*) concealing the nature of the Supreme Lord and giving rise to *dvaitābhāsa* (experience of duality and discreetness). Third, Divine *Śakti* still on the lower level expresses itself as material power when it is called *Prakriti*. The Divine *Śakti* is one but functioning on three levels, it has three different self-expressions as *Mahāmāyā*, *Māyā* and *Prakriti*.

Śāntā Śakti is another name for Divine *Śakti* which has ail the five aspects of Divine *Śakti viz. cid, ānanda icchā, jñāna* and *kiryā* eternelly operating within its bosom. Of these five aspects of Divine *Śakti* or *Śāntā Śakti, cid* and *ānanda* aspects of Divine *Śakti* form the locus for the functioning of *icchā, jñāna* and *Kriyā* which are directly responsible for the manifestation of the universe (*Viśva*). Operating as it does when *Śāntā Śakti* has *icchā, jñāna* and *Kriya* aspects operating in a state of equilibrium after imposition of limitation by the Supreme Lord, it is called *Prakriti*. Here it may be pointed out the Trika conception of *Prakriti* is vastly different from that of Sāṁkhya system which holds *Prakriti* to material Śakti in essence.

When the three Saktis, beginning with *icchā*, operate in a state of equilibrium, there is no creation from *Prakriti*; but during the course of involution, there is disturbance (*guṇa kṣobha*) in the equipoise of the three Śaktis resulting in the emanation of different *tattvas*. It is held that *icchā śakti* is responsible for the manifestation of different kinds of *pramātās* (subjects) while *jñāna* and *kriyā śaktis* are responsible for the manifestation of *jñanendriyas* (instruments of knowledge) *Karmandryas* (organs of action), five *bhūtas* (organ elements) and five *tanmātrās* (subtle elements) respectively. In this connection it may be pointed out that *Jñāna śakti* on the lower level is known as *sattva guṇa* while *Kriyā Śakti* is known as *Tamas* and *icchā* as *Rajās*.

Text (*Verse 15*)

ज्ञानापि सत्त्वरूपा निर्णयबोधस्य कारणं बुद्धिः ।
तस्य क्रिया तमोमयमूर्त्तिमन उच्यते विकल्पकरी ।।१५।।

Translation (*Verse 15*)

The *jñāna śakti*, which is of the nature of pure *sattva* (*sattvaguṇa* or Light) is the *buddhi* (on the lower plane of creation) which is the cause of determinate cognition. His (the Supreme Lord's) *Kriyā śakti* is of the nature of *tamas* (*tamoguṇa* or Darkness) and *manas* which is responsible of *saṅkalpa* and *vikalpa* (ratiocination).

Text (*Commentary*)

सत्त्वपरिणामिनी ज्ञानशक्तिरेव अर्थाध्यवसायलक्षणा बुद्धिः ।
तमः परिणामिनी क्रियाशक्तिः । विकल्पकरणलक्षणं मनस्तत्त्वमुच्यते ॥

Translation (*Commentary*)

The *jñāna śakti* which is of the nature of pure light (*sattva*) is the *buddhi* that is of nature of the *adhyavyavsāya* (determinate knowledge) of an object. *Kriyā śakti* is of the nature of darkness (*tamas*) and the manas is *vikalpakarī* (ratiocination).

Text (*Verse 16*)

वामादिपञ्चभेदः स एव संकुचितविग्रहो देवः ।
ज्ञानक्रियोपरागप्राधान्याद्द्विविधविषयरूपोऽभूत् ॥१६॥

Translation (*Verse 16*)

The Lord who has fivefold forms beginning with Vāmadeva (Aghora, Īśāna etc. each said to have one of *Śaktis* dominating) when assumes contraction, manifests (Himself) as different kinds of objects, characterised by the dominance of *jñāna* and *kriyā śaktis*.

Text (*Commentary*)

स एव क्रीडासतत्त्वो वामदेवादिपञ्चमूर्तित्वात् संकुचितो भूत्वा ज्ञानशक्ति-उपरञ्जनप्रधानतया ज्ञानेन्द्रियतद्विषयशरीरतां, क्रियाशक्त्युपाधिप्राधान्यात् कर्मेन्द्रियव्यापारवत्त्वं च उपादत्ते । शक्तिपञ्चकोपादानात् करणानां पञ्चधात्वं बोध्यम् ॥

Translation (*Commentary*)

Playful etc. that He (the Supreme Lord) is, He having fivefold forms like Vāmdeva etc. assumes contraction and takes the form of *jñānendriyas* (organs of knowledge) and their objects of knowledge owing to preponderance of tinging by the *jñāna śakti*, and the form of *karmendriya* and their operation (*vyāpāravattā*) owing to the dominance of the upādhi of *kriyā śakti*. The five-fold nature of *karaṇas* is due to five-foldness of *śakti* as their material cause.

Notes

vāmadevādipañcamūrtitvāt etc. Lord Śiva is said to have five faces. According to the Trika system, the five-faces are Vāmadeva, Aghora, Sadyojāta, Tatpuruṣa and Īśāna which represent five aspects of His five-fold Glory namely, *kriyā*, *jñāna*, *icchā*, *ānanda* and *cit* respectively (cf. Sivadriṣṭi). Being personifications of the different *śaktis*, they are regarded as the Presiding Deities of the different organs. For similar idea, see Vedānta Sāra of Sadananda p. 5.

Text (*Verse 17*)

श्रोत्रं चक्षुः स्पर्शन-जिह्वा-घ्राणानि बोधकरणानि ।
शब्द-स्पर्श रूपरसगन्धौ चेति भूतसूक्ष्माणि ॥

Translation (*Verse 17*)

The organs of knowledge are *śrotra* (hearing), *cakṣu* (seeing), *sparśa* (touch), *jivhā* (taste) and *ghrāṇa* (smell). The subtle *bhūtas* (=*tanmātrās* or subtle elements) are *śabda* (sound), *sparśa* (touch), *rūpa* (form), *rasa* (taste) and *gandha* (smell).

Text (*Commentary*)

श्रोत्रादीनि ज्ञानेन्द्रियाणि शब्दादीनि तन्मात्राणि ॥

Translation (*Commentary*)

The organs of hearing etc are. the organs of knowledge (and the subtle *bhūtas* like *śabda* etc. are the *tanmātrās* (subtle elements, their objects of knowledge).

Text (*Verse 18*)

अयमेवातिनिकृष्टो जातो भूतात्मनापि भूतेशः ।
गगनमनिलश्च तेजः सलिलं भूमिश्च पञ्चभूतानि ॥१८॥

Translation (*Verse 18*)

This Lord of the *bhūtas* also assumes extremely gross *(nikriṣṭa)* form through the manifestation of himself as the five *bhūtas* viz., *ākāśa* (ether), *vāyu* (air), *teja* (fire), *jala* (water) and *prithvī* (earth).

Text (*Commentary*)

अत्यन्तसंकोचग्रहणात् अचिद्रूपतामवभास्य आकाशादीनि पञ्चभूतानि ॥

Translation (*Commentary*)

(The Lord) assuming extreme limitation in the form of matter manifests the five *bhūtas* beginning with *ākāśa* etc.

Text (*Verse 19*)

श्रोत्रादिकरणवेद्याः शब्दाद्यास्तानि वेदकान्येषाम् ।
वचनकरी वागासीत् पाणिः स्यात्करणभूतादाने ॥१९॥

Translation (*Verse 19*)

The objects of knowledge knowable through the sense-organs like hearing etc. are *śabda* (sound) etc. They are the instruments of knowledge of others, the instrument of speach is *vāka*, and of receiving the hands.

Text (*Commentary*)

शब्दादिज्ञानसाधनानि श्रोत्रादिकरणानि वचनादिक्रियासाधनानि वागादीनि कर्मेन्द्रियाणि ॥

Translation (*Commentary*)

The sense-organs like the sense of hearing etc. are the instruments of cognition of objects like *śabda* (sound) etc., the motor-organs like *vāka* etc. are the instruments of motor-activity like speech etc.

Text (*Verse 20-21*)

गमनविसर्गानन्दत्रितये पादादिकं करणं ।
गन्धवती भूमिः स्यादापः सांसिद्धिकद्रवास्तेजः ॥२०॥
उष्णस्पर्शमरूपस्पर्शो वायुरम्बरं सशब्दम् ।
षट्त्रिंशत्तत्त्वमयं वन्दे कुलातिगं शंभुम् ॥२१॥

Translation (*Verses 20-21*)

The motor organs like *pāda* etc. are the instruments of the group of three beginning with movement (locomotion), excretion and enjoyment. The earth has smell as its characteristic, water as natural fluidity and fire as hot touch, air as formless touch and sky as sound. I (the author) salute Lord Śiva who is of the nature of *Kaula* (the lord of the infinity of śaktis) and at the same time transcendent to Kula (the family of śaktis).

Text (*Commentary*)

आदिना पायूपस्थौ गृह्येते। गन्धवत्त्वं भूमेर्लक्षणम्, सांसिद्धिकद्रवत्वमब्लक्षणम्, उष्णस्पर्शेन तेजो लक्ष्यते, अरूपस्पर्शो वायुलक्षणम् शब्द आकाशस्य इति प्रत्येकं मुख्यगुणनिर्देशः। तत्त्वानामुत्तरोत्तरं व्याप्य-व्यापक-भावेन भूमिर्व्याप्या जलादिशिवान्तं व्यापकानि पञ्चत्रिंशत्, एवं भूतसृष्टौ व्योमादिगुणा व्यापकत्वेन अनुगताः सन्ति। परमशिव-तत्त्वस्य सर्वत्र अनुगतत्वात् विश्वमयतदुत्तीर्णयामलकौलस्वरूपमेव भक्तानां इति वन्दनोपसंहारोक्त्या उपक्षिप्तम् इति शिवम्॥

Translation (*Commentary*)

By the term '*etc.*', the organs of excretion and enjoyment should be taken. The smell is the distinguishing quality of the earth, natural fluidity of the water, hot touch of the fire, formless touch of air sound of the ether—thus the chief characteristic of each *tattva* has been indicated. There exist in the (hierchical) relationship of pervader and prevaded (*vyāpya-vyāpaka*), the earth being the (most) pervaded and the thirty-five tattvas begning with water and rising upto *Śiva* being the pervaders (vyāpaka). In this manner the qualities of the ether *etc.*, being pervaders, permeate the levels of creation (below) on the level of the *bhūtas* (gross matter).

The Parama Śiva (being at the apex of the hierarchy of pervasion) exists on all levels of creation and, therefore, is both of the nature of universe and the transcendent Absolute, both (*yāmala*) at the same time and also of the nature of Kaula and it is this aspect of His Nature which is the object of achieving union (*samāveśa*) with Him (as the Supreme Being) by his

bhaktas—this has been briefly indicated through obeisance paid to Him.

इति षट्त्रिंशत्तत्त्वसंदोहः श्रीमद्राजानकानन्दाचार्य—
विरचितविवरणोपेतः समाप्तः ॥

Here ends the Saṭ-triṁśattattva-sandoha together with Vivaraṇa Commentary by Rājānaka Ānandācārya.

Notes

Tattvānāmuttarottaram Vyāpya-Vyāpaka etc.

The Trika system believes that there is logical hierarchy in the tattvas which are manifested in the course of the cosmic involution. It also postulates that each successive step in the process of universal manifestation symbolised by a *tattva* presupposes and involves the entire series of the preceeding ones which also remain as they are in the background. Since each successive tattva lives in and has its entire being in the preceeding one, it is said that there is a relation of pervader and pervaded in them. The tattvas can be compared to so many concentric circles of gradually decreasing order, the higher ones having bigger diameter than the lower ones. *See* author's article entitled *The onception of Tattva, A Study* in *Pandit Gopinath Kaviraj Felicitation Volume*. Lucknow 1967, *P*. 198-201.

Parama Śiva-tattvasya sarvatra-anugatatvat

Parama Śiva, being the Highest Reality, stands at the apex of the hierarchy of thirty-six tattvas. As such He not only pervades and permeates them all, He also transcends them all and is beyond all, unaffected by all and pace, time and relation. He always remains in the backgronnd as it were, making the existence of mainifested universe possible. As the Highest Reality and the Embodiment of Infinite Divine Śakti He is the object of adoration of all Śiva-bhaktas who desire Union with Him as the *Summum Bonum* of life.

Bhaktas—He has been being addressed through obeisance paid to Him.

[illegible]

[illegible]

[illegible]

[illegible]

To those [illegible] [illegible] concentric circles of gradually [illegible] [illegible] Calcutta 1957, P. 193-201.)

[illegible]

Brahman [illegible] the Highest Reality [illegible] Highest Good and the Embodiment of Infinite Divine Bliss He is the object of [illegible] of all Sadhakas who desire Union with Him as the [illegible] of life.

APPENDIX

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GLOSSARY

Adhva	—Order or Levels of Manifestation
Aham	—Self-experience as Pure "I" (Ego)
Aiśvarya	—Divine Glory
Anuttara	—The Absolute
Anuttaramūrti	—Embodiment of the Absolute
Anugraha	—Divine Grace
Abhāsa	—Self-manifestation
Āṇavamala	—Fundamental Defilement in the form of self-limitation
Bindu	—Divine Śakti in potentialised form
Cidaṇu	—Spiritual monad
Caitanya	—Pure Consciousness
Icchā	—Divine will or Free-will
Idam	—Universe symbolised as the Pure Object on the Pure Order
Kañcuka	—Sheaths of self-concealment
Kārmamala	—Defilement in the form of residual impressions of past deeds
Kṛtya	—Divine functions
Kṣobha	—Disturbance
Mala	—Defilement
Māyīyamala	—Defilement in the form of Māyā and its five *Kañcukas* (sheaths)
Mahāmāyā	—Divine power functioning on the Pure Order; Divine Power operating as identified with the Supreme Lord
Nigraha	—Self-limitation
Nimeṣa	—'Closes up'
Parama Śiva	—Supreme Reality
Parameśvara	—Supreme Lord
Parāmarśa	—Self-experience
Parapramātā	—Supreme Experiencing Principle
Paśu	—Limited being
Paśu Pramātā	—Limited experiencer or subject

Pati	—Lord
Pāśa	—Bonds
Prakāśa	—Pure Consciousness as Pure Light
Pralaya	—Cosmic Dissolution
Pralayākala	—A type of disembodied souls.
Pūrṇatva	—Fulness or self-contentment
Purṇāhamtā	—Supreme self-experience as the Pure "I" of the Supreme Lord
Saṁkoca	—Self-limitation
Saṁvid	—Supreme Conciousness
Sankalpa	—Divine Resolve
Sakala	—Embodied Souls
Sarvajñatva	—Omniscience
Sarvakartṛtva	—Omnipotence
Svātantrya	—Divine Freedom
Śakti	—Divine Power, the Supreme Lord in Dynamic aspect
Śaktipāta	—Descent of Divine Grace
Śivatva	—Highest State of Realisation, the ultimate Destiny
Śūnya	—Void
Tattva	—Level of manifestation
Unmeṣa	—'Opening out'
Vimarśa	—Pure Consciousness as Pure Dynamism
Vijñānākala	—A type of unembodied being
Viśrānti	—Resting in
Vyāpakatva	—Omnipresence

INDEX

[The words are arranged in the order of the English alphabet. Sanskrit technical terms are in italics. Page number in Roman indicates the introduction portion and in Arabic the text portion].